

THE CHRISTIAN CENTURY

Contents This Week

A Moral Equivalent of War

A. McLean Writes on "Men and Missions"

Earle M. Todd Writes on "Christ in Modern Life"

W. L. Hayden, Almost One of the "Fathers" Himself, Writes
on "The Present Crisis"

J. A. Adams Tells of Religious Conditions in Mexico

H. L. Willett and Z. T. Sweeney Correspond a Little About
Miracles

Errett Gates and Professor McGarvey Talk Together and
Agree in Reprimanding the Editors of the Christian Century
News from Texas, California, Mississippi, Kansas City, and
Many Fields, Home and Foreign

The Churches Are Ready for the Greatest Foreign Missionary
Offering in Our History

NEXT WEEK: O. F. Jordan will begin a series of two articles
on Christian Science

George A. Campbell will tell Another Dream of the
Centennial Convention

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DR. ROYAL J. DYE AT SANTA BARBARA, CALIFORNIA.

Last Thursday Dr. Dye of Bolenge, Africa, spoke to our people of his work on the Congo. It is not easy to get a large Sunday congregation in Santa Barbara, and mid-week meetings are generally very poorly attended. But this time the fame of the Lord's doings with our workers in the dark continent, and the wide advertising given his meeting brought out a full house. For one hour and a half Dr. Dye held the attention spell-bound with the thrilling story of the gospel transformations of these cannibal blacks into Christians of such faithfulness, in life, zeal, in service, and liberality in giving, as shames us Christians at home. At the close an offering was received of \$15.77 in cash and over \$60 in pledges to apply on southern California's Centennial offering of \$10,000, to enable our African missionaries to open up another station. I think this sum will be increased largely by persons not present at the meeting.

So intense was the interest shown in the story related by Dr. Dye that after the congregation was dismissed a good part of the people crowded around the missionary to ask further questions, look at the curios, and find out more about the marvelous works of God in this land of darkness. Dr. Dye's visit will mark an epoch in some lives, and all who heard him will be the better for it.

Sumner T. Martin.

CHRISTIAN TEMPLE, BALTIMORE.

The Christian Temple has entered upon what promises to be the best year in its history. The figures for the Bible-school have been set at 1,200, which is little more than 200 of its present enrollment in all departments. During January there were sixty-two new scholars added and at that rate, we will easily go to the 1,200. The figures for the church membership have been set at 900, which would make about 200 new members to come in during the year. During January there were thirty-six, nearly all of them by confession and baptism at the regular services. The figures for the seminary enrollment are 200, which is al-


most double what we have now and out of our present student body ten have volunteered to enter some other educational institution in the fall to complete their course. The orphanage society has set twenty-five more children under its care and during January three were added to this list. We are expecting to double our Chinese school and to open a mission among the Italians in the fall. Five of our members including the minister are studying Italian for that purpose. Plans are already on foot for the erection of a new house of worship for one of our mission churches. These are a part of the things we have enlisted to do for the glory of God and for the salvation of our race.

Peter Ainslie.

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A Moral Equivalent of War

"What we now need to discover in the social realm is the moral equivalent of war; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible."—PROFESSOR WILLIAM JAMES.

Our thoughtful men all thank God that war is passing away. Without doubt war is on the whole and in the main obstructive to civilization and debasing to man.

Yet the pursuit of warfare has without doubt produced strength and hardihood and nerve in the character of men engaged in it. A man's character may be measured by what he can do without. In war the soldier comes to despise those material comforts deemed necessary in the piping times of peace. War demands depth beyond depth of exertion, both in degree and in duration. Discomfort and annoyance, hunger and wet, pain and cold, squalor and filth, cease to have any deterrent operation whatever. Death is despised as a commonplace matter. The soldier is able to fling his life away like a flower.

In the passing of war will there pass away also that hardy type of character which war develops?

Certainly there is no call so urgent today as that for a strenuous mortality. Our morality is in danger of debility through aestheticism. Christ is admired, but men lack the moral energy to lay hold of his ideals and practice them.

In the church, even, we cannot evade the fact that there is a flabbiness of character, a pampered, easy going sentimentalism where a vigorous morality is demanded. The reaction against the puritan and the ascetic has left us enervated. The appeal to the heroic is not common in the modern church.

A society fast approaching a peace basis needs a moral substitute for war. If men are not to develop bravery and strenuousness and romance in fighting one another can we discover a pursuit of peace which will carry with it all the heroism and romance, the endurance and consecration, which war involves? We can.

Missions is the moral equivalent of war.

It is the biggest enterprise in the world. The end it sets out to attain is the most daring conception the mind of man ever entertained. The methods by which it hopes to reach this goal are more complex, involving a higher order of strategy, than any military campaign of Alexander or Von Moltke. It lays under tribute every sort of resource in the social order and the personal life.

Conceived in its true proportions and inherent dignity the missionary enterprise is nothing less than the moral incarnation of the war spirit.

Missions, like war, captivates the imagination.

It is a vast and complex program, calling into play every faculty of the mind. It calls for wide vision, laying under tribute the best statesmanship of the church. The naive conception of missions, the one we received as children and which the funny papers still perpetuate in the picture of a clergyman in a frock coat and white tie standing under a cocoanut tree reading out of the Bible to a group of cannibals—this conception is very well to begin with as children, but it must be abandoned when we become men.

Missions includes world politics. It involves a grasp of economic and industrial conditions. The missionary is working with social forces as well as personal. His purpose is not simply to make individual converts but ultimately to reconstruct heathen society. His map of the world shows the streams of industry and politics and social customs with which he must reckon, either by taking advantage of them or by re-directing them.

No scholarship is superfluous in this gigantic and complex task. Our missionaries are among our best educated class of men and

women. They establish hospitals and schools of the best type our money will allow.

Missions is the educational enterprise, the social enterprise, the political enterprise, the moral enterprise all rolled into one. It is human life in all its variety and complexness. To approach the problem of human welfare in the missionary spirit is to find oneself in the midst of the most thrilling campaign that was ever waged.

Missions, like war, develops heroism.

The consummate flower of Christian character grows upon the mission field. Since St. John's death no man more like him has appeared than John G. Paton, the hero of the New Hebrides. Where in the records of military heroism can be found such a story as that of Dr. Susie Rijnhart, the first missionary to Thibet? While he yet lives among us and speaks to us will we have discernment to recognize that Dr. Royal J. Dye is building his heroism into the Africa of the future? Or must we wait until his work is ended before we shall know that in him we have the kind of greatness that goes into history?

But the heroism of missions, like that of warfare, is exhibited at home as well as at the front. Parents who yield up their children to go to the ends of the earth for Christ's sake and the gospel's are among those who drink of the cup of the Lord's sufferings. Ten thousand instances of self-sacrifice in giving money to support the missionary cause often disclose a heroism in those who send equal to that of those who go.

Missions, like war, demands and secures a unified organization.

In war times all small partisanship fades out. Petty differences are laid aside. The flag belongs to all. All are compatriots, no matter what their party affiliations. The sense of brotherhood grows as men together face a common enemy.

Similarly the missionary enterprise is bringing Christ's divided hosts together. Sectarianism is almost nil on the foreign field. The differences over which we quarrel at home are despicably irrelevant to those who face the blackness of heathenism. And as the whole church comes to see that its essential business in the world is the missionary business it is becoming ashamed of its divisions and drawing closer into unity.

Missions, like war, demands absolute obedience.

The first duty of the soldier is to obey. It is not given him to reason why;

"His but to do and die."

Missions is organized upon the authority of our Leader. Christ has left us his imperative. Not his words only but his spirit is compulsory. Our Commander stands on little Bethany's hill, his campaign perfectly mapped out, and calls his soldiers to him. Ye are to be my witnesses to all mankind, he tells them. "Go ye therefore and preach my gospel to all nations."

War is now declared. The battle is on. The Leader is with us. The mightiest victory of the campaign of centuries is about to be won.

Is there a church among us that can falter? Is there a preacher who can face God if he lets the month of March go by without rallying his people to the conflict?

Such a church, such a preacher, would deserve the unmeasured scorn with which Henry IV greeted the tardy Crillon after a great victory had been gained:

*"Go hang yourself, brave Crillon!
We fought at Arques
And you were not there."*

The Trend of Events

By Alva W. Taylor

THE PRESS THE SEARCHLIGHT OF CIVILIZATION

Turkey cannot get paper enough to print her new journals on. Persia has twenty-five papers where she had none, aside from three or four duly censored, four years ago. China not only loads all available presses down with day and night work, but has even developed the "yellow journals." The old Dowager sliced up a few over ardent editors who took her sanction of the printing press too lightly and printed some criticisms of her policies, but there is practically no censorship longer. Here is the guarantee of the future of the new era in these lands. The newspaper lets in the light. It furnishes things to think about and so sets men thinking. Russia's greatest need is a reading peasantry and papers for them to read that dare print the facts, for Russia can never be free until there is a mass movement to overcome the "government by assassination" and the rule of the Cossack. The autocracy keeps the Duma because Russia needs loans. Without the Duma no nation will loan to her. She must needs keep the Duma because the people will arise in their might if they have not a parliament, ere she can be free.

THE MAN BEHIND THE PLOW

When an orator in the House of Representatives referred to the farmer the other day as the man who fed the nation and upon whom we all depended, and said he had no lobby in halls of state but trusted the men he sent there, but that he was least considered, his remarks received great applause.

The Commission on Country Life make some salient recommendations in their recently presented report. They believe the immediate needs of the farmers are, (1) effective coöperation that will put them on a level with the organized interests with which they do business, (2) schools in the country that will fit them for country life and give them outdoor instruction as well as indoor, and prepare them for country instead of, as at present, for city life, and (3) good roads and a parcels post, which they are with good right everywhere demanding.

It may be here noted that the Farmers' Grain Dealers' Association, representing 250 coöperative associations and 50,000 farmers in five states, recently met at Sioux City and reported great success in their enterprise. This interstate association owns a great drain tile factory at Mason City. This is evidence that they are developing true coöperating capacity.

ENFANTS TERRIBLES

After the war of the sixties was over the doctrine of protection for infant industries maintained the high tariff duties that had been fixed for war purposes. They have been both lowered and raised since, but always on the plea of protection for infant industries. Tariff revision is to be the task of the hour under the incoming administration. Some of these "infants" seem to have become formidable. Indeed the cry of the hour is that they are "terrible." The question is whether or not they have become so lusty as to prevent the removal of their pap.

The "sound doctrine" of tariff protection is that the cost of labor abroad is so much less than at home that there must be a tariff great enough to cover the difference. The cry of the tariff reformer is that the duty as levied is greater than the difference in labor cost and that it has not only done all required of it, but under the specious plea of helping the toiler has possessed the land of his protector.

The Congressional Record recently contained a table that is very enlightening to the layman. It is compiled from United States Census returns by a Mr. Miles of Racine, Wis. Mr. Miles is a manufacturer, a protectionist, and member of the party of protectionist principles. Here is what he shows.

The Brass Trust enjoys a protective duty of 45% while the labor cost of its product is but 17%. The Sugar Trust spends 3% of the cost of its product on labor, but is "protected" by a 50% duty. The

Linseed Oil Trust spends the same as sugar for labor and is safely behind a wall of 72%. The woolen industries pay 18% to labor and their weak arms are saved the battle of the world by duties ranging from 55 to 135%. The two greatest of the great, the mightiest industrial organizations in the history of the world, deserve separate paragraphs.

The Steel Trust. The cost of labor in producing the finished product, from the mine to the warehouse, averages 25% of the selling price. The duty is 40% on pig iron and 29% on steel rails. The tax which protects their other products runs from 8 to 65%. Manifestly if the whole labor cost is but 25% it cannot require 29 and 40% to cover the difference between cheap foreign labor and well paid American labor. And the further fact that this trust sells as much as \$8,000,000 worth of steel rails abroad in a year, and at considerable less than they charge us at home, is frank confession that they can compete with the world, and that our "protection" simply imposes the higher price upon ourselves.

Standard Oil. This "Mother of Trusts" has been cited as an example in the contention that the tariff did not create the trust. It was said there was no duty on oil. This is true and yet nothing could be more untrue. There is a duty of 99% on oil from any country that protects its own oil fields from our (i. e. Standard) exportations. Russia is the only competing producer of consequence. Thus there is no tariff where there is no competitor. This is of great benefit to American workingmen.

Now Standard Oil derives its power, not from owning all the fields, but by its refining business. Crude oil must be refined and the Standard, as we find ourselves, must refine the most of it. All prices thus are more or less in the hands of the monopoly of refining. It both names the buying and the selling price. The means by which this is maintained are not for explanation here, but the facts everyone acknowledges quite as sensibly as he acknowledges that the sun has a monopoly in the lighting of this mortal sphere.

So it matters less about the duty on crude than on refined oil. Here our Uncle Sam levies a tax of 7% on all competitors who come to the gates with their cause. The cost of labor in oil refining is but 6%. Manifestly that 7%, insignificant as it seems, is sufficient, for it covers, not alone the difference between cheap Russian labor and well-paid American labor, but both the difference, and the entire cost of the labor needed, and a safe margin beyond both. Then Standard sells 45% of all its product abroad and thus, while protected in its own domain, does bold battle with the oil cans unto the uttermost parts of the earth and asks no aid of any other nation.

Summing up the case Mr. Miles says: "Invariably these trusts charge the home consumer from 15 to 25 and sometimes 60%, more than their foreign customers" and charges that the tariff is added to the actual cost here at home.

CORN STALK PAPER

While we are discussing the devastation of our forests an interesting discovery is made by the scientists of the agricultural department and one that bids fair to do much for the solution of the problem. The paper mills are the voracious mouths that eat up the forests. The climes of the earth and the shores of the seas have been searched to find some grass or other fibrous substance that would take the place of wood pulp. Then, as often, it is found right at our door.

Dr. Galloway, whose industry and honesty were accorded a loud round of applause in congress the other day, told the agricultural committee of the House of the new find. He says it is no novelty merely but that it has been practically demonstrated. Corn stalks will make all kinds of paper from the finest vellum to tissue paper. It can afford to pay five dollars per ton for the stalks and will leave the glucose and protein in them, uninjured for the feeding of stock, and thus they will be worth five dollars per ton to the feeder after they have gone through the factory process. This means a new asset to the farmer as well as a great saving to the forests and perhaps cheaper paper as well. It may be added that the claim is also made that cotton stalks will do as well as those of the corn. A mixture of the corn stalk fiber with that of the cheapest woods also makes them usable. Every expert called by the committee corroborated Dr. Galloway's testimony.

Religious Matters in Mexico

A Peculiar Situation—The Church Outlawed but in Possession—Christian and Pagan—Points of Improvement—Relics of Barbarism

BY J. A. ADAMS

The religious situation in Mexico is peculiar. The Catholic Church is outlawed, but it is there. Officially the authorities are opposed to it; but individually and personally they bow to it. Many of the upper classes are said to be agnostics while they live, but Catholics when they die. Intellectual rejection and superstitious acceptance play fantastic tricks with one another in the same mind. The Cathedrals were taken away from the church, but the churches used them. Monasteries are forbidden, "but we have them," said a priest to me with a smile. Under the famous "Reform Laws" Jesuits, sisters of charity and other secret religious orders were expelled, but they are all there. Clerical dress on the streets and religious processions outside of church walls are prohibited, but shop windows are full of crucifixes, beads, candles and all the other paraphernalia of ecclesiastical performance. Church bells are "not permitted" to be rung except at hours of service, and yet during our three days' stay at Cordova the Cathedral bell rang hundreds of times. The frenzy with which it broke into its evening chimes was startling. The first time

upon the old Aztec religion by the violent and bloody hand of Cortez and with roots reaching still further down into the worship of the Toltecs, it is a strange mixture of Christian symbols and idolatries of a thousand years ago. That many of the adherents of the church are pagan worshippers under the name of Catholics seems clear. Their knees bow before the altars of the cathedrals but their hearts are in the temples of their ancestors. The images of Christ and of the saints before which they cross themselves are little more than substitutes for the idols which fill the corners of the Museum. Even Catholics themselves have admitted this. The wife of the first Spanish minister to the Republic was a devout Catholic and her zealous soul was troubled at what she discovered. "The cross was planted here in a congenial soil," she said, "but the statues of the divinities frequently did no more than change their names from those of heathen gods to Christian saints, and the poor Indian bows before visible representations of saints and virgins as he did in former days before the monstrous shapes representing the unseen powers of

over a good share to the church. Marriage ceremonies cost so heavily that only the well to do could afford them; others entered into "a contract." All the functions or sacraments of religion were made lucrative means of heaping up wealth for the church and its orders. The cities and towns were filled with costly cathedrals, with convents and monasteries, while the people lived in huts. One convent in Mexico City covered four blocks. The interior of the great temples of worship were decorated with gold leaf, and altars were sometimes surrounded by elaborate railing of solid silver. The monks and nuns of the capitol are said at one time to have owned three-fourths of the private houses in the city and to have had immense holdings in the country. The whole amount of property in possession of the ecclesiastics has been estimated at \$300,000,000, with an annual revenue of \$30,000,000.

It was during the administration of Comonfort in 1856 and '57 that the movement to relieve the church of this heavy burden upon its piety took the form of a new constitution, but the credit for the reform is more



1 — Cathedral de Mexico

The Cathedral—Mexico City.

it swung off I thought it must be a fire alarm.

The constitution is declared more Protestant than that of our own country, and yet within thirty years of Protestant missions thirty-eight martyrs have paid for their faith with their blood, Methodist missions alone losing twenty-nine of their people through the violence of fanaticism. By the same constitution the door is open to the Bible and yet high missionary authorities say that "the Bible is still a prohibited book."

We repeat, the situation is peculiar. Catholicism has been hit over the head, and yet the whole country is clinging to its skirts. Indulgences are still sold, the lips of the people are still at the ears of the priest in the confessional, and clerical guards still keep the gates to heaven.

Catholicism a mixture.

Catholicism itself is peculiar. Grafted

the air, the earth and the water." A special missionary from Rome is known to have made the admission that "the Mexicans are not Christians; to them the Virgin of Guadalupe comes first, Hidalgo, the martyr priest and patriot second, and Jesus Christ third."

Some Solid Reforms.

But anomalous as the present situation seems to an American, it is undoubtedly a great improvement over the condition which prevailed before the adoption of the Reform Laws in 1857. Mexicans can live under present conditions; they can marry and be given in marriage, and the church no longer owns the greater part of their property and all their souls. Under the old conditions the priests held them up while living and took another grip on them when they died. They were taught that without "extreme unction" they could not go to heaven, and if the dying man had desirable property he was denied the last sacrament until he made

commonly given to Benito Juarez. Juarez was one of the fifty presidents which Mexico had in less than forty years. He was of pure Indian blood, and began at the foot of the ladder, but Secretary William H. Seward pronounced him the greatest man that he had ever met. Undoubtedly he did a great thing when he compelled the church which had been exploiting the Mexican people for three hundred years and more to disgorge and to give the little man in the big straw hat and bare feet a chance to have a marriage ceremony, and the rich man the privilege of dying without mortgaging all his property for a pass at the celestial gate.

The Government Helped by its Debts.

In this bold and radical movement against an establishment which practically numbered the whole population as its adherents, the authorities were materially assisted by the almost hopeless indebtedness of the government. Like other Latin countries, the

Mexican government had an army filled with generals and colonels, and it was badly behind on their salaries. To square up the government gave the officers church property. The generals and colonels who had been whistling for their back pay liked the arrangement and their adhesion to the new order of things was made solid. No man bleeds and dies to put down his claim to his own property.

By permitting the church to use the cathedrals and chapels for worship, ecclesiastical opposition was somewhat allayed. But relations between the state and the church are badly strained, and Mexico is winking at much in practice which it forbids by law. Should the man of brains and iron who now rules the country be followed by a weakling this anomalous condition might contribute to disaster.

Sunday a Holiday.

Sunday is a holiday in Mexico. It is true that there are many worshippers in the leading cathedrals, men and women kneeling on cold floors, or sitting on long hard benches while a well fed priest stands under the sounding board of an elevated box called a pulpit and delivers his message; but the mass of the people are on the streets or in the parks. Their passionate fondness for music is gratified by brass bands which begin soon after breakfast to play in the parks and keep it up throughout the day. A multitude of people gather around the stand in the main plaza in front of the great cathedral, while another throng is attracted to the Alameda, where the famous Mexican Band can be heard on any Sunday.

A Relic of Barbarism.

In the afternoon there is a bull fight, and then comes the carriage parade on the principal thoroughfare, in which everybody that can afford a vehicle, or likes the admiration of the staring crowd, takes part. The bull fight which took place the first Sunday of our stay in the city proved irresistible to a large part of the American visitors. It was a benefit performance, for the earthquake sufferers in Italy, and the papers announced that President Diaz and all his cabinet and the brilliant corps of diplomats who draw salaries and accommodate visitors with

passes would be there. It was also announced that the bulls would be more distinguished than usual, and that they might even show a disposition to fight. With the threefold attraction of the President of the Republic, the distinguished diplomats and the distinguished bulls, numerous American church members, being in a far country, yielded to curiosity and spent their substance on the show. I am not counting it any special act of heroic self-denial that I stayed away, for after attending mass at nine o'clock and hearing a fine sermon by a young preacher in the Presbyterian church at eleven o'clock, the principles which I had brought across the Rio Grande were sufficiently re-inforced to resist an attack of the devil in cloven foot and horns.

Brutal but Grotesque.

I should also say from the information which sifted into my mind, that there is about as much attraction in a Mexican bull fight as there is in a butcher shop. The alleged fight consists in killing from six to eight horses and the same number of bulls. The bulls kill the horses and the two-legged brutes kill the bulls. There is no fight about it. The picadors and matadors are not in half so much danger from the bulls as I am from automobiles when I cross a South side boulevard on my way home in the evening. There would be more fairness in the game if "machines" were sent flying around the ring and the matadors had to dodge them or spear the chauffeurs. When complaint was made that the killing of the horses was cruelty to animals, the newspapers replied that the horses selected were old, or broken down and worthless, and that a favor was conferred upon them when they were decorated with ribbons and relieved of their miserable existence by a handsome bull. Unfortunately the horses cannot express their opinion about the matter.

The bulls are said to be comparatively harmless until goaded into indignation by darts and other mean devices of their tormentors. But the sight of blood has been fascinating to the Latin race from the days of old Rome until now, and the throng of Spanish-Mexicans who crowd into the big amphitheatre are said to go wild over those absurd performances.

not agree with. But I have heard him on the devotional materials of the Old Testament, and never heard that address equaled by any man on that theme. No honest man can hear that address and not be convinced that Bro. H. L. Willett is a devout student of the Hebrew scriptures, a firm believer in them as containing the word of God and unfolding, in their history and prophecy, the great purpose of God in the redemption of our race through his son, our divine Saviour.

If such a man has no rightful place among the Disciples and is not worthy to appear on our centennial platform, the restoration movement is a colossal fraud.

Our fathers were sad when their broad principles resulted in 1830 in an appearing brotherhood—"a denomination among denominations"—and their intelligent and loyal children should rejoice to become "a disappearing brotherhood" that they may reappear as recognized leaders among the redeemed hosts of the Lord in bringing the Christian bodies of this century into a reunited Christendom.

They too will be saddened, if our centennial shall reveal us to the world as "a disappearing brotherhood" shrivelling into a narrow sect among sects.

Another dreadful danger looms large before the excited imagination of ill-informed brethren, as a half-witted youth once saw a mullen stock in the twilight and swore it was the devil. That terrible Campbell Institute is imagined to be a hot-bed of heresy in which self-conceited youths are sowing the seed of destructive criticism and from which they are distributing the thriving plants among the churches wherever they gain access to pulpits. This is utterly untrue. Let us take a square, honest look at this "horrible thing."

An organization is effected, composed of a membership who have completed a college course in some university of first rank, leading to the B. D. or Ph. D. degree, or have spent at least two years in such graduate study. Its purpose is to encourage and keep alive a scholarly spirit and to enable its members to help each other to a ripper scholarship by a free discussion of vital problems; to promote quiet self-culture and the development of a higher spirituality among the members and among the churches with which they shall come in contact, and to encourage productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ. It is called the Campbell Institute in honor of the great man who is the acknowledged leader in the movement with which the members are identified by firm conviction and to the advancement of which they have devoted their lives and their best efforts.

These are worthy purposes and these scholarly men have a perfect right to enter into such a society of congenial and helpful fellowship if they choose to do so. Their titular degrees are the testimony of their respective institutions of learning that their honors are merited.

Titles are not evidences of pride and self-sufficiency nor does absence of titles evince modesty or efficiency.

If some young men make an offensive display of learning or publish some things that are logically or theologically unsound and philosophically off base, older and wiser men should treat them kindly, point out their mistakes and give them time to correct their errors and stand erect on the solid rock of truth. If they have the true scholarly spirit they will thus be saved for usefulness in the cause which is nearest their hearts.

Such an organization is an excellent clearing house in the world's commerce of ideas, where there may be a balancing of accounts by free discussion without precipitating a

The Present Crisis

By W. L. Hayden

A lengthy article recently appeared in one of our leading papers that directs attention to the centennial and the present crisis. The identity of the writer is discreetly concealed by an assumed title of dignity to add influence that is unmerited and to shield him from the abuse which is invited by his tirade. There is no discussion of principles but a liberal use of offensive personalities, strange contradictions, gratuitous slings and inexcusable misrepresentations. It clearly illustrates and strongly emphasizes the necessity for fuller information on the subjects involved.

What then is the present crisis? It is simply this: Shall the brotherhood acquiesce in the action of the committee, appointed by as representative an assembly as the Disciples can convene, in their appointments on the centennial program? Or shall they refuse acquiescence in the well considered action of their committee and cause division?

Protest is made against certain appointees who are representatives of a group of scholarly and able men in our ministry and colleges. A bitter controversy has thus arisen which involves loyalty to the word of God that requires "all of you to be subject one

to another" in just such a matter in which "our distinctive plea" demands liberty of opinion.

The denial of a rightful place on the centennial program to such a man as Bro. H. L. Willett and others of like views on the ground alleged, is a surrender to the very tyranny of opinionism against which A. Campbell so mightily fought during his whole life.

The fact is Campbell himself might be denied a place on the program if he were living today on precisely the same ground which Willett et al. are opposed by our misinformed protestants.

Bro. H. L. Willett is of Disciple parentage, was reared in a Disciple home, graduated from Bethany College, has been a preacher among the Disciples for over a quarter of a century. His character is unimpeached, his ability is unquestioned, his scholarship is of high rank among scholars of this generation, and doubtless he would deliver an address which the brotherhood of all shades of opinion will be delighted with and proud of as a representative address. He has expressed some views on some phases of the Old Testament that many of us, Disciples, do

crisis in our democracy or a panic in our churches.

Adapting Pitt's reply to Walpole: "The atrocious crime of being young men which venerable gentlemen have with such spirit and decency charged upon them, they will neither attempt to palliate nor deny, but content themselves with wishing that they may be of those whose follies may cease with their youth and not of that number who are ignorant in spite of experience."

It is a grievous sin to malign and attempt to boycott one hundred well-equipped Christian men who cannot be overmatched by any other hundred men of equal age in the brotherhood. Some of them are offered pulpits in other Christian bodies with salaries double what they are receiving. Their consciences hold them where they are. Less conscientious men have accepted such offers. Others will be compelled to seek pulpits among worthier representatives of "our plea," if this ungodly persecution does not cease.

This hunting heresy is not limited to members of the Campbell Institute. Every university trained minister, or other modernly equipped man is marked. Keen-scented sleuths are put on his track and baying hounds sound the alarm. Church officials sit up and take notice. Good and cultured men are shunned only because false reports are sent abroad and self-appointed guardians of the faith sanction them without hearing the accused parties and learning the truth.

Bro. E. M. Todd is an instance of this flagrant injustice. He too is of Disciple parentage, nurtured in a Disciple home, educated in Disciple institutions of learning, has had

valuable experience in old England and is a worthy son of a noble sire.

Yet he is disparaged, belittled and denounced by these know it smalls, who conceal their individuality to avoid their just rebuke who draw on their imagination for facts and assert what they do not know to be true and some of us who know the Manchester situation know to be unjust. And all this for no other reason than that he delivered an address by request on Sanity in Evangelism that was in excellent spirit and without censoriousness. That address was able, discriminating, sane and just, except a few statements were a little overdrawn. These statements stirred the opposition of some evangelists who hastened to manifest that they were hit in a tender place and so confirmed the truth of the criticism. This suicidal attempt to hamper and drive out of our pulpits such well furnished men of God from our own families or other homes is a heinous sin against God and righteousness and treason against our restoration movement. The Disciples of Christ need only to know the truth on this matter and they will unitedly stand against any such crime by whomsoever it may be aided or abetted. If successful, this ruinous policy of discouraging and driving out our bright young men for no other reason than the exercise of their right to use the faculties that God has given them in an open-minded search for truth and the right of opinion on subjects which do not weaken their faith in Jesus Christ as the Son of God, will bring certain destruction to the movement which dates its rise from the publication of the declaration and address of Thomas Campbell in 1809.

by the hand and lifted up. The function of the church is to supply, not merely a pulpit, nor a "plan of salvation," nor a high and mighty testimony by which it "washes its hands of the blood of all men"; but real flesh and blood bodies, indwelt by his spirit that so he may actually lift the burden off of men's shoulders and build the temple of humanity.

Is Christ present in modern life? Yes, and no. Yes, because the church is in a very real



Earle M. Todd

"Christ in Modern Life"

By Earle M. Todd

What do we mean by "Christ in modern life"? Does the phrase stand for a fact, or for a mere pious sentiment? Is Christ in modern life in any real sense? or is the phrase the exclusive property of the mystic and the poet? The writer recently listened to a paper on the subject before a body of ministers, in which the author poured scorn upon Mr. W. T. Stead for writing about "If Christ Came to Chicago,"—Christ, said he, is in Chicago; he has never been absent from Chicago. And he attempted to make his statement quite lucid by saying that He was here, not mystically, nor figuratively, but really. But the ministers present, who were practical men, did not seem to be equally enlightened, or to find much reality in such phrases.

Or, again, we may ask, what did Paul mean when he declared that the church is the body of Christ? Are we here again in the sphere of pure mysticism? Or is there here a profoundly significant fact? The phrase has its traditional interpretation among the Disciples; it is a figure of speech which teaches that the church is in subjection to Christ as the body is to the head, and from which may be drawn as a corollary the lesson of unity in diversity. But has the phrase significance merely for the doctrinaire?

No; it has practical significance as well, as does also the expression, "Christ in modern life." The two phrases are, in fact, mutually interpretative. Christ is in the world today in so far, and only so far, as the church, his body, is indwelt by his spirit. The things that Christ accomplishes in the world today are accomplished not by miracle nor by mystery, but by means of flesh and blood hands and feet and tongues, just as he did nineteen centuries ago.

The writer of these lines has this week been attending the sessions of the great convention of the Religious Education Association in Chicago. The one theme of the 118 addresses given in the various general sessions, and departmental meetings was "Religious Education and Social Duty," and the thought, iterated and reiterated until it became a commonplace, was that the function of all education, whether from the pulpit or the professor's chair, by the church or by the state, in day school, Sunday-school or young people's organizations of various kinds, is to fit men and women for social service. More and more it is forcing itself upon our attention that the whole function of the church is to be hands and feet and tongue and heart for Christ. In the days of his flesh Jesus sought but little to influence the beliefs of men. So that they believed themselves to be God's children he was satisfied, the rest would take care of itself; their beliefs would adjust themselves to their practice. Jesus was interested supremely in social service. And he would say to every man and woman today, who wishes to live the Christ life, "Stand in your place and lift." And those who do stand in their places and lift are members of the body of Christ; in them Christ is anew incarnate and present in modern life. Men and women must still be loved back into the right way. There is no other way in the universe to save the lost. Preaching cannot do it, teaching cannot do it, denunciation and threatenings cannot do it,—only love can do it. The love of God up in heaven cannot do it; it must be human love—the love of God finding a channel in the human hearts, as it does in the heart of Jesus. Men and women must still be gone after; and they must still be taken

sense inspired by His spirit and the instrument of His will. But what a poor blind, deaf, paralyzed body it is! The paralysis of the church is one of the outstanding facts of our day. It is almost blasphemy to call it the body of Christ. And it is manifest that, if we are to identify the body of Christ with the church, and make the church the organ through which His presence in modern life manifests itself, we must re-define the term church: it must be so defined as to include all who have His spirit and are laboring for the redemption of humanity.

Christ will have come "again," "in glory," when the church, which is His body, shall have become completely the organ of His will and the instrument of His redemptive power.

Congress for 1909 Postponed

The Disciples of Christ will not hold their regular annual congress this year. This is the decision of the committee after thoughtful canvass of the situation. The date of the congress is generally about the last of March or early in April. The Disciples held a joint congress with the Baptists and Free Baptists in Chicago last November. To hold another congress in March or April would bring three meetings for those who attend within the period of twelve months. The item of expense of travel alone makes it undesirable to hold another meeting so soon. Furthermore the majority of our state conventions and ministerial institutes come in the spring or summer, the brethren will attend these. But the chief consideration determining this decision of the committee was the Centennial Celebration at Pittsburg. The face of the brotherhood is turned toward Pittsburg and your committee felt that the interests of our Zion demand that every minister should go to Pittsburg. We would not lay any unnecessary burdens upon our brethren and in our judgment three con-

gresses within the period of twelve months would be an unnecessary expense, however profitable the discussions of the congress might be. A committee was appointed at Chicago to confer with a similar committee from the Baptists upon the proposition for a permanent joint congress of Baptists and Disciples. This committee is to report to our congress and our action upon their report will be submitted to the annual Baptist congress at Pittsburg. Then our answer to the overture from the Baptists will

be submitted to them at their annual meeting in November. This course will, we believe, serve all the interests of our cause better than to have a congress meeting this year. In this decision your committee was unanimous. Now let us all pull together for the greatest religious gathering of modern times at Pittsburg in this year of Grace 1909. On behalf of the executive committee of the Congress of the Disciples of Christ.

G. B. Van Arsdall, Sec.

A New Gateway to Panama

By Louis H. Stine

Pastor Central Christian Church, Gulfport, Miss.

Gulfport, a new seaport on the Mississippi coast, land-locked and storm-proof, the largest lumber exporting point on the Gulf of Mexico, is a thrifty city of more than 10,000 population and is doing business in handsome brick and stone buildings and living in beautiful homes that line broad streets and wide avenues. A commodious government building has been promised the city. Street improvements are in course of construction at a cost of more than \$100,000.

In this city of brilliant outlook, we have a vigorous young church, harmonious, hopeful and persistent, that is fearlessly facing a great future. Owing to the industrial and commercial importance of this city and to the millions of money that have been expended on its deep water harbor, the only deep water haven for ships of all nations to line up at a mile long pier by their own steam aided only by a pilot, and to receive their cargoes of lumber, resin, turpentine and cotton from trains of cars that run alongside, and while Gulfport is the natural gateway to the Isthmus of Panama and to all countries that will be reached by that canal as well as to all South American countries, there will be a continuous influx of people to this section and it is reasonable to suppose that among them will be many members of the Christian Church.

The two trunk lines already here and other lines definitely projected to this city as a terminus and the millions of dollars invested in factories, mills, carshops, elevators, public buildings, business enterprises, hotels, electric power plants and such public works as sewer system and water works will raise the expectation, near and far, of still greater industrial and commercial growth for Gulfport than in the past. Dis-

ciples of Christ elsewhere will share in this increasing expectation.

To this land of oranges, lemons, strawberries, sugar cane, grape-fruit, corn, rice, oats, grapes cotton, every known variety of vegetable, pecan nuts paying from a ten-year-old grove \$200 to \$250 per acre, plums, figs paying \$90 per acre at three years, magnolias, palmas, oleanders, japonicas, roses that never stop blooming, balmy breezes, equable temperature, live oaks draped in their heavy curtains of long-moss that line this coast, and a soil of sandy loam underlaid with clay from which an industrious man can raise three crops a year, to this land of possibility and to this city of opportunity the writer feels confident that many of our own people will come.

The location of Disciples of Christ in this city is in the direct interest of the patriotism of the gospel; for it is an evangelistic necessity that at this gateway to the South where people of every nation are coming, a church should be found that is established on the basis of the simple teaching, spirit and service of Christ and is free from a confused mass of encumbering tradition and authoritative dogma. The imperative need of Gulfport is a church whose creed is Christ and whose plea for Christian unity is that of the fathers.

The writer has a favor to ask of our church people living north, east and west of this section to kindly report to him the names of Disciples, of friends of our church who may come to this coast, either at Biloxi, Mississippi City, Long Beach, or Pass Christian, as a scenic trolley system connects all these places with Gulfport, and in this way they can render him valuable assistance at the insignificant cost of a postal card.

in that it gave no attention to the committee feature of church government as revealed in the New Testament, see Acts 6: 1-8 and other Scriptures. He called attention to the fact that Paul and others constituted a committee to bear the contributions of the different churches to the poor saints at Jerusalem and that in the New Testament time and at the present time the churches use committees in many different ways and claim that since we had New Testament precedent for such committees, it was a mistake to concede that the authority for such rested simply with expediency.

Dr. Addison Clark had a very thoughtful and helpful paper on the subject of "The Legal and Moral Effects of Our Plea." This paper was reviewed in an able manner by E. L. Crystal, pastor of the Central Christian Church in Waco.

A goodly number of us thought that the program committee made a mistake by placing on the program Rabbi Isidor Warsaw of Waco, for an address on, "The Temple and the Synagogue." He is as he claimed to be a representative of the modern Jewish thought, which rejects the Bible as revelation, denies the personality of God, claims that all things are as they have been from the beginning and that it is the duty of men to so teach and conduct themselves as to raise the standard of humanity in order that men may be happy. The lecture was really a mixture of Atheism, Agnosticism, and Pantheism, left man without any information as to his origin, or any hope of immortality. This address was heard by the entire student body of the school and was couched in beautiful language and delivered with a kind cocksureness of the average man who boasts that he does not know.

There were other excellent papers in the lectureship which cannot be mentioned.

The Lectureship was preceded by a two days' mission rally which was very enjoyable and helpful.

One of the best papers of this rally was delivered by C. G. Brelas, who is now located at Galveston and who gave us stirring facts with reference to the influx of foreign population to our state and country, through Galveston port. He called attention to the fact that as the foreigner landed there were one hundred saloons open to receive him and debauch him while there was just one place supported by the church to give him welcome or directions. Here are facts of tremendous importance which ought to stir our brotherhood to the heart until the saloons are wiped from the map of our country and the church is prepared to receive these men from other countries with Christian design.

The writer recently spent fifteen days in Monterey, Mexico, preaching fifteen times. The mission of the C. W. B. M. is progressing. The Mexican school has two hundred and fifty pupils enrolled, all that they have room for. It was my privilege to speak to these young people once in the school session and once at their Christian Endeavor meeting—both times through an interpreter, and I assure you that I had an appreciative audience.

Bro. Enrique Westrup is pastor of the Mexican Church. He is a bright young man, speaks two or more languages fluently and is doing a great work among his people. He also edits the *La Via De Paz* which is printed in Spanish. Through the columns of this paper many people in the denominations who are seeking for larger liberty, a simpler faith, and a closer union among Christians have been reached.

I was in a conference where Dr. Brewer, superintendent of the Baptist Missions in the Republic, and two other Baptist ministers were present and Enrique and his father

Texas Christian Lectureship

By J. C. Mason

The Texas Christian Lectureship was held in the hall of Texas Christian University, February 1-4 inclusive. It was more largely attended this year than for two years past.

ri. L. Calhoun was the chief lecturer. He handles themes on the line of criticism and apologetics with ease, fairness and a dignity that compelled respect. Calhoun is easily a master of assemblies and as such rounded off the rough corners of controversies on the subjects that all parties seemed well pleased with his positions. Dr. Lockhart reviewed him in one address in a clear cogent and forceful way which delighted his hearers. It was evident that he intended to give the facts impartially as far as they have been brought out by investigation and to frankly admit the fact that a number of things were

yet to be learned on the subject of criticism. He was conservative and confident without being dogmatic and more than ever endeared himself to his many friends in Texas.

One of the best papers of the Lectureship was by W. T. Hilton, pastor of the Central Church at Greenville, on Our Church Polity. Bro. Hilton had evidently given a great deal of thought to the preparation of his paper. It was a timely and well delivered address and was well received by the convention. This paper was referred to C. M. Schoonover, of Bonham, to review, which indicated that the paper had been carefully studied and really brought out some points of criticism which were considered well taken. The writer called attention to the fact that while the paper was excellent it was incomplete

T. M. Westrup, and J. H. Fuller, president of the school and pastor of the English Speaking Church, were in conference. Dr. Brewer complained that through the paper and otherwise many of the Baptist people had become dissatisfied and he insisted that in as much as the two churches were teaching substantially the same doctrine that there should be no conflict between them. His method of avoiding this conflict was to have our representatives refuse to recognize dissatisfied members of the Baptist Church or give them any encouragement. In other words, he seemed to think that we ought to leave the field to the Baptists. We explained to him that this sort of thing had been going on for years in our own country, also that if we were to leave the field the inquiry for light and liberty would still go on. We proposed, however, to sign a memorial to our respective mission boards and also to the local mission points in Mexico offering to unite on the simple New Testament faith employing a Baptist minister where the churches preferred such, or one of the Disciples where it was preferred, each receiving the members of the other church without question as to their particular views, calling the churches, Churches of Christ and urging them to avoid any unnecessary conflict. To this Dr. Brewer replied, "That would be organic union, I could not encourage that," still we replied, you say we teach substantially the same thing. Your plan would require that we leave the field, with our people and this field orphaned so far as oversight and encouragement are concerned. It would mean a surrender of our efforts and the Mexican mission

field and we assured our brother as much as we regretted a division, we could surrender only such things as might be without Scriptural ground and must contend earnestly for the faith once for all delivered to the saints. The Doctor left the conference in an apparent bad humor, threatening to publish to the world what seemed to him an unseemly interference with his field of labor. It is not too much to say that in two years our missionaries have accomplished more in Monterey than any other church has accomplished in thirty years. The preaching by your scribe was attended by the members of the other churches with a larger attendance and interest up to the last. Bro. Leroy Anderson led the singing for these meetings and we are able to give the regulation report, "Closed with the largest attendance during the meeting, left money in the treasury, and called to hold the next meeting." The English speaking church numbers only about thirty-three members. They meet in a room of the college building and are very greatly in need of a chapel. The writer is proposing to be one of ten to give one hundred dollars each toward such building. The C. W. B. M. has a good lot, well located. The members at Monterey have something over two hundred dollars for their building fund and we are now asking for pledges due when a thousand dollars additional shall have been pledged to enable them to build a chapel in which to worship. These pledges may be sent to the writer or to J. H. Fuller, Apartado 236, Monterey, Mexico. We shall have more to say of this at another time.

raised. So the preacher was able to square accounts with the city, having raised the sum of \$735 from the church since January, 1908, and the \$50 from your Board, making \$785. Yet have I been courageous and have not doubted that success must attend our efforts."

We have a preacher who is standing by the guns in a county seat town in Southern California, trying to maintain himself until our Board can find the means to come to his relief. During January he received \$36.20 and during December he received \$35.40. Unless relief comes soon he cannot hold out long. He and the little church are making a most heroic struggle.

J. W. Maddux recently undertook a meeting at Huntington Beach with T. L. Young. The heavy rains which continued for two weeks compelled the meetings to close, not without results however, in a church greatly edified and two conversions. These heavy rains greatly interfered with a number of meetings and public enterprises.

O. P. Spiegel assisted by Mrs. Princess Long has been fighting for an audience under these adverse circumstances at the Broadway Church. Since the skies have cleared a good hearing favors this meeting and there have been sixteen conversions. The meeting continues.

Dr. Royal J. Dye is among our churches for three weeks and wherever he goes great crowds hang on his every word. Under the financial difficulties of these times he is making splendid progress towards the goal of this centennial year set up by our churches at the Long Beach Convention. The aim is to raise \$10,000 for a new station on the Congo. Something like \$6,500 has thus far been secured. This reporter does not claim to be exact, but so far as he could learn this money comes from the following sources:

W. H. Watters, Pomona, Cal.	\$5000.00
Naomi Ave.	150.00
Pomona	50.00
East Side	45.00
Santa Ana	80.00
West Side	45.00
Magnolia Ave.	500.00
San Diego	300.00
University Heights	50.00
Pasadena	50.00
Covina	40.00
Budlong	15.00

There are other churches yet to be visited and a great down-town rally is planned for next Monday night. The Committee feels confident that the goal will be reached.

Dr. H. O. Breeden has let the warmth of his genial personality expend itself in our environs again. He lectured recently at Magnolia Ave. Church and also at the San Diego, from which he chased himself across the border into Old Mexico and with pastor Crabtree made the quail scarce in that region. He is now in a meeting at Fresno.

Booker Smith, who has been doing special work at Santa Monica Bay is holding a meeting for the church at El Monte.

L. B. Anderson has been compelled on account of illness to relinquish his splendid work with the church at San Jacinto.

E. A. Child has accepted a call to the church at Imperial.

E. D. Chapin has taken up the work at South Figueroa Blvd., Los Angeles.

The C. W. B. M. District Convention at Pasadena was largely attended and \$1,000 was pledged for the Japanese work in Los Angeles.

Yesterday was the greatest preachers' meeting in the history of the Southern California work. Some 300 people were in attendance. The occasion was a rally in the interests of the March offering and the enthusiasm ran high.

A. C. Smither gave the forenoon address. It is the third address in the Centennial

Southern California Notes

By Grant K. Lewis, Secretary

Business Men's Banquet.

On Friday evening, January 29, the Business Men's League of the Christian churches of Los Angeles gave a banquet in the splendid new Y. M. C. A. building. Mr. P. C. Macfarlane of Kansas City, the National Secretary of the Men's organization, was guest of honor. 150 men prominent in the churches of Southern California sat down to the "feed." Men came in from Pasadena, Long Beach, Covina, Pomona, Rialto, San Diego. Frank Tyrrell, president of the League, introduced J. G. Warren as toastmaster. In a tactful, witty way and with becoming brevity he introduced the toasters.

F. M. Dowling facetiously spoke on "The Modern Order of Aaran and Hur;" Dr. Royal J. Dye in an earnest voice told about "The Long Arm of the Church;" C. C. Chapman emphasized the sterling worth of Christian manhood in response to "The Strong Arm of the Church." Mayor Windham of Long Beach made all face timely duties when he talked concerning "Christian Men in Civic Affairs;" and Mr. Macfarlane gave the address of the evening as he described the present "Layman's Movement" in the great churches of the land and told of the origin, purpose and scope of this new organization for men in our churches to be called "The Brotherhood of Disciples of Christ."

It was a most inspiring occasion. The consciousness and stimulation of a mighty power for good is felt when such a company of business men sit together and look into each other's eyes. It is multiplied ten fold when the sentiments of purposes pent up in each heart find expression in the striking speech of an orator.

It is with pride, joy and hope that California gives the business men's secretary and his work this initial push which faith

sees develop into a mighty movement of men in our great Brotherhood.

A. K. Wright, who recently held a meeting at Needles, being asked for a report, sends the following:

"Our meeting at Needles lasted just two weeks. Had three conversions. These were baptised Sunday in the presence of a great crowd as they were the first baptisms ever seen in this desert railroad town of four thousand. Indians and Japanese were present nearly every service. Organization was effected with eighteen members, fifteen women and three men. This band of sisters has worked for years and has a church lot well located and paid for. They are strong in the Lord and the power of His might and are worthy of our love and support.

"Missionaries of the Nazarene Church gave us the use of their neat chapel, charging only electric light expense, and assisted us otherwise. I have not met finer spirits than these missionaries to the Mojave Indians. Needles claims 4,000 population and claims an unusually large percentage of young men, and we ought to by some means aid this new church in securing and maintaining a regular minister."

The Cross of Christ has no truer, braver champions in the world than many home missionaries who are planting the church at great self-sacrifice in this Western country. The Secretary often wishes that he could take the public into confidence and let them read his mail. Here is an excerpt from a recent letter received from one of our missionaries in Arizona: "The raising of back indebtedness in the matter of current expenses was arranged for in December, but nothing tangible was done until after Christmas. Since then all of the back indebtedness amounting to \$231.68 has been

Series and in this case will be repeated at the Long Beach Convention next August and in Pittsburgh at the Centennial. "The life and work of Alexander Campbell" was the theme. The matter of this thoughtful address showed painstaking research and its manner denoted a skillful hand at literary work. The afternoon program consisted of stirring addresses delivered by the missionaries present. They were Sister and Brother Frost of Hiram; F. E. Hagin and wife of Japan; W. G. Menzies and wife of India; E. S. Stevens and wife of Japan; Brother Enos and wife of The Azores; Calla Harrison and H. H. Guy and wife of Los Angeles, and Dr. Royal J. Dye of Africa.

Thus a great juicy slice of a rich national convention cake was handed out for the delectation of a regular monthly preacher's meeting. All of these meetings are great and every member of our churches in the environs of Los Angeles should remember this regular "red letter day" at the First Church on the first Monday of each month.

Most of the objections to Foreign Missions come from those who either oppose the work or who give nothing for it whatever. Those who know about the work and pray for its success and give for its support, are not the objectors. They are satisfied with their investment. Their one and only regret is, that they can not do more that Christ may be glorified in the conversion of all nations and tongues and peoples.

The Gates of the West

By Burriss A. Jenkins

The Men's Brotherhood of the Disciples of Christ is fairly launched. Secretary Macfarlane is at his post, here at the Gates of the West, has opened his office in the R. A. Long Building, and the magazine of the movement—"Christian Men"—will be issued henceforth from his headquarters.

The new secretary began his work by keeping the committee the live-long day yesterday, bowed over the table studying the model constitution to be sent forth for the guidance of local brotherhoods. This is the committee appointed at the national convention in New Orleans; and, since Bro. Long has been chosen chairman of this committee, its motto seems to be:

"Let no grass grow in your tracks
Nor any moss grow on your backs."

Really, though, the work seemed not so arduous yesterday, in those big soft chairs in the directors' room in Mr. Long's office—a room in old English style of the Tudor period, high mahogany wainscoting, scenes of English chivalry painted on the walls, leaded window-panes,—and a sumptuous luncheon. No use giving the menu. Indeed, I haven't written what I started out to, anyway, which

is the gist of the model constitution.

It must be understood at the beginning that this constitution is merely tentative, to serve as a guide, and to be changed and adapted to the peculiar needs of each Brotherhood as each church may see its own problems and peculiar environment. Only two things are required of each Brotherhood desiring to affiliate with the national organization, viz.: the first section of the Brotherhood covenant, and the payment of five cents a month per member as dues to the national treasury.

The need for such a model constitution is evident to any pastor or any man who has grappled with the problem of a layman's organization in his church. For myself, I have held off from forming a men's Brotherhood until I found the right things to ask the men to do. I knew it was useless to ask busy and practical men to organize for the purpose of doing nothing in particular unless it be eating. Personally, therefore, I am grateful to our secretary for studying out the matter so carefully, and giving us so good a guide right at the jump. Let me add here, that very few changes were suggested by the six men who fired criticisms all day

The Argument of Success

In all the affairs of life we are constantly asking if certain efforts or enterprises succeed. This is a perfectly legitimate question to raise concerning Foreign Missions. The friends of this cause do not avoid the question.

Statistics for 1908 show that we have in the United States 141,000 Protestant ministers, while there are less than 6,000 American missionaries on the foreign field. For 1908 the increase in Protestant church membership at home was 290,000, or about 1½ per cent; while abroad American missionaries won 87,000, an increase of about 12 per cent. The total number of native church members added in all fields, by all missionaries, during 1908 was 164,674 or 450 a day—an average of more than eight converts to each missionary. The average number of additions for each minister in this country was only about two. That is, each missionary on the field won four times as many converts as each minister at home, in spite of the great advantage in this country of existing churches, schools, Christian society, good laws, literature. Foreign Missions is, without question, the most successful enterprise in all the field of Christian effort.

How the success of our own work thrills all our hearts! The story of our progress in the Philippine Islands and at Bolenge, Africa, equals that of any missionary history that has ever been written. For the brief time, and the small force and limited equipment, nothing in all the annals of missionary progress surpasses our own marvelous achievements. We do not mention this boastfully, but humbly, and with a solemn sense of the responsibility that is involved. Not only the thousands of converts, but the genuineness of faith and rectitude of life is another illustration of the power of the simple gospel to transform and uplift the most degraded. The faith and daring and liberality in these missions put us all to shame. What a rich heritage of love and loyalty our churches at home have in these stations, which are bright stars in the black night of darkest heathenism. The story is the same, in a different form, in Japan, China, and India, and wherever our much loved brethren have gone with the gospel. When we have prayed for success, our prayers have been more than answered. Do we believe our own eyes when we see these miracles of grace? Will we take care of what we have won? Will we provide for our own offspring which God has given us? These and kindred questions will be answered March 7th.

In the past generation the Foreign Society has built up Christian communities where before only heathen darkness reigned. Its missionaries have preached the gospel in many cities and communities that had never heard it before. They have baptized penitent believers in waters never before disturbed by the observance of the sacred ordinance. They have spread the table of the Lord in numerous communities for the first time. Tens of thousands of children to whom the story of the Cross had never before come, have been gathered into schools to learn of Him whose cradle was only a manger. Hundreds of thousands have received the kindly and healing touch of the medical missionary, who before had never so much as heard of such merciful and helpful skill. Our brethren have opened the doors of 62 schools and colleges in these pagan lands, where almost 4,000 are in daily attendance. Christian homes have been planted; the cannibal has become an evangelist; the murderer has become a loving disciple; the opium eater has become the church builder; the idolater now worships in spirit and in truth; and the licentious life has been transformed into one of purity and holiness. What a mighty work is being done before our eyes!

If you have not ordered March offering supplies, do so at once. Address F. M. Rains, Sec., Cincinnati, O.

REMEMBER MARCH 7th!

long at the piece of writing, and these changes were minor in character. Perhaps after six thousand—or sixty—have had a chance to riddle it, it may need revision. After all, bear in mind it is only to be sent out as a suggestion to be altered as each community sees fit.

The only obligatory matters, as already stated, are the two:

First, the infinitesimal national dues, payable quarterly in advance.

Second, the first part of the Brotherhood covenant or pledge. This reads: "I recognize the Fatherhood of God and the Brotherhood of man, and accept as ideal the social program of Christ and the church, and to that program I hereby subscribe myself. I agree to make an earnest effort to be guided by the Golden Rule in all my dealings. As a Brotherhood man, I promise to be

Gentle with children,

Chivalrous toward women, and

Helpful to my fellowman;

to advance the Brotherhood objects and uplift the Brotherhood ideals.

Pledge to Prayer and Personal Evangelism.

In addition to this section of the covenant, which, it is thought, all men who would enter a church organization, whether church-members or not, could endorse, there is an

additional section of the pledge which can be taken as optional by any member, and which reads:

"I further promise to pray each day of my life for the extension of the Kingdom of God, and agree to make a personal endeavor each week to bring at least one man under the sway of the church and Brotherhood influence."

Most of the discussion in the meeting of the committee was upon these sections of the covenant, and it seemed impossible to alter Secretary Macfarlane's wording to advantage except in the smallest particulars. He has evidently prayed as well as worked for the past three months—and more—over this document.

Membership in the Brotherhood is open "to all men of good moral character." No distinction is made in membership privileges between those who take only the first section of the covenant, and those who take both.

The special aims of the Brotherhood are declared to be:

"Brotherhood men for the ministry.

Brotherhood money for missions.

Brotherhood Bible classes in every Bible School.

Brotherhood business patronage lists.

Brotherhood banquets.

Brotherhood help to the Brotherhood men in distress.

Brotherhood culture.

Brotherhood fellowship.

Brotherhood men at work in church and Bible school, in Endeavor Society and Prayer meeting, and

Brotherhood standards of efficiency maintained everywhere throughout the church.

Additional special aims may be declared at will."

Departments are provided for as sub-organizations, to promote each of these varied purposes. Here, now, are sufficient objects for men to set before them. Here is a purpose for organizing. Here is a *raison d'être*, without which men are not going to come together, or if they come, are not going to stay.

The national connections of these organizations, moreover, will give them a solidity, a solidarity, a cohesion, a dignity that has long been needed. For one, I feel that the time has now come when I can go to work at a men's organization in my church feeling that there is something definite to go at, with a place for it "to be at," and a target for it to shoot at!

Kansas City.

DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Z. T. Sweeney and Miracles Again

In the Christian Century of January 30 I published an article by Brother Z. T. Sweeney on the subject of miracles to which I made reply in the same issue. In that letter Brother Sweeney included several paragraphs which, as it seemed to me, unduly lengthened the article without adding weight to its argument, and I omitted them. This I did for two reasons: First, because of the extra space required which would have made it impossible for his letter to receive the courtesy of a reply in the same issue. It is always a disadvantage to have a letter and its rejoinder separated where it is possible to avoid this treatment. But secondly, it seemed to me that the additional material was quite irrelevant to the discussion and weakened rather than strengthened Brother Sweeney's position. On this point I am prepared to let the readers of this department judge. The following is the omitted portion of Brother Sweeney's paper, including several sentences which were printed at the time:

"These five illustrations indicate the whole trend of the New Testament. Your definition will not account for a single miracle in the New Testament, while the definition you denounce accounts satisfactorily for every one of them.

Now, my dear brother, there is just one of three courses open to you.

First: Show that your hypothesis does account for the facts.

Second: Deny your hypothesis.

Third: Deny the records as we have them in the four evangelists. And mark my words, it will not be two years until you will be denying the records.

As a scientist and a philosopher, you must recognize that your hypothesis is obliged to account for the facts. As a man of good common sense, you must see that your hypothesis does not account for the facts. You are left no logical alternative, therefore, but to deny the facts. I don't believe your present intention is to do that, but you are

going to be forced to do it, just as other men have been forced to do it that have taken your position before now. Your position is no new one. It is the first step taken by any good man in his departure from a Christian faith.

As illustrative of the course you are traveling, I have but to refer you to your friend and colleague, Dr. George B. Foster of the Divinity School of Chicago University. I quote his language delivered to his class on the third day of this present month, and reported in the Chicago papers and wired to the New York papers and which I have never seen denied by him: "Professor George B. Foster of the University of Chicago Divinity School, whose higher criticisms of the Bible have agitated orthodox Christianity, told the budding clergymen of the school to-day that religion was not of divine or miraculous origin. 'It is not a religion from a God,' said he, 'but an achievement of man, who created his own gods, in ancient times, in order that he might have them to help him in his defenselessness and ignorance; to aid him in conquering his foes, and to dispel the darkness of his future and the fear of death.'

"More and more people are giving up the idea that their religion is something handed down to them from a divine source. They are coming to see that their religion is just as good and better than if it had been given to them without the work of human agencies. Consequently, religion is on a more rational basis, as people are cultivating it just as they cultivate music, language, science and morality.'" The premises you have laid down will logically force you to this same conclusion.

Again: You deny that Jesus was a visitant to this world. He was either a visitant to this world or he was a product of this world. If he was a product of this world, how can you account for his permitting his fellow products of this world to worship him? It is not right that one product of the world

should seek to receive from other products of the world the homage that should be paid to God alone. Jesus repeatedly permitted and even encouraged men to pay him this homage. The Bible is full of illustrations of the fact that good men and angels refused to receive worship, witness, Peter at the house of Cornelius; Paul and Silas at Lycaonia, and the angel to John in Patmos. It is also filled with illustrations, teaching that bad men and devils coveted the worship of men. How can you account for Jesus permitting this, and yet being a pure man, if he was a product of this world? This is worthy of your serious consideration."

The publication of the foregoing section of Brother Sweeney's paper is in deference to his wishes, and is the result of the following correspondence, which is self-explanatory:

Columbus, Ind., February 2, 1909.

Rev. H. L. Willett, Chicago, Ill.:

My Dear Brother: The last copy of the Christian Century has been received and read. I do not think we can carry on a discussion that would be profitable to either one of us, or to your readers, unless it be a two-sided one. In the last issue, you have taken the liberty to edit my letter and strike out what I regard as the most forcible features in it. In fact, you have cut off the cracker to the whip, and then replied to what was left, and did not even put in a typographical sign to indicate that the letter had been changed. Now, I think, in all fairness and honesty, you should publish my letter as it was sent to you and then reply to it, if you can. If you don't feel disposed to do this, I think further discussion would be useless.

Sincerely and fraternally,

Z. T. Sweeney.

Chicago, February 6, 1909.

Honorable Z. T. Sweeney, Columbus, Ind.:

Dear Brother Sweeney: I have your note of February 2 and in reply would say that the reason for omitting a portion of your

article, which I did not print in the Century, was two-fold. First, it was difficult to find space for so long an article, as you can readily infer. Secondly, the portion which was omitted was not at all pertinent to the argument with which you were dealing. It relates to the views and utterances of Professor Foster, and you not only inferred that my attitude toward miracles was similar but predicted that my conclusions would be identical with his at the end of two years. Beyond the point that Professor Foster is not connected with the Divinity School of the University of Chicago, I wish to say that I differ as radically from his views of miracles as I do from yours. Moreover, the views which I hold regarding miracles I have held for fifteen years and have publicly stated them scores of times in my biblical lectures in many cities. This portion of your article, therefore, as you will see, was in no sense an aid to your argument but quite the reverse, and I think you would be the last to admit that your article required such a "cracker," as you call it, to give it effect.

If it is your desire that I should publish the omitted portion of your article, I shall be more than glad to do so with the simple statement of their lack of relation to the question in hand. I should greatly regret any feeling on your part that I had, in the slightest degree, weakened your statement by omitting any portion of it, for it is my purpose to have you state your position in the strongest possible terms, without resort to any mere "ad hominem" arguments, such as frequently mar discussion of this kind.

Very fraternally yours,
Herbert L. Willett.

The various points in Bro. Sweeney's article were dealt with in my rejoinder of January 30. In order, however, that the issue may be fairly understood, I take the liberty of reprinting the following paragraphs from that statement:

"It will be borne in mind by readers of all my statements on this subject that my insistence has been on miracles as the manifestation of a being living in the fulness of communion with God, and therefore competent to employ the forces of nature in ways impossible to our meagre and fragmentary life. That is my objection to such expressions as the one in the third item of the summary, that Jesus was a mere "visitant" to this world. Such terms rob him of that genuine humanity, which is as essential to all just comprehension of his nature as is his unique sonship to God.

"In the application to the miracles of the principle of the higher employment of law, rather than its abrogation, no difficulty is experienced. The "hypothesis," to use Bro. Sweeney's term, is in entire harmony with all the facts we have. Not one of them falls outside the range of the life of Jesus as the perfect realization of the divine ideal, the incarnation of the life of God in terms of flesh and blood. To deny that the work of Jesus, or that the circumstances of his life, are in complete harmony with the laws of nature, and the expression of their supreme employment, is to assume that one has explored all the resources of the universe and discovered that they suddenly became exhausted at the point where the miracles of Jesus begin. More than this. It is to assert that for the purposes of more fully revealing his nature, the Father suddenly, in the his-

toric instances of which the Scriptures speak, shattered the structure of order and symmetry which through the centuries he had been constructing, and which to our own day constitutes one of our most assured sources of knowledge concerning his nature.

"But I wish to go further and point out the utter fallacy of the assertion that the contra-natural theory of miracle explains the work of Jesus. As a matter of fact it is a metaphysical refuge from the attempt to explain anything. When approached by such an event as one of the miracles, the virgin birth, the divine testimony to Jesus, the feeding of the multitudes, it merely asserts that God did it, or that Jesus did it by the power of God, naively unconscious that the question is as little answered as before. What the questioner still wishes to know is whether some suggestion can be made that will relate these events to the rest of God's work in nature.

"And now, to make the issue still clearer, and to come closer, more to the heart of the matter, I wish to ask Bro. Sweeney the following questions:

1. What is your definition of miracle?
2. What do you consider to be the value of Jesus' miracles today as evidences of his divine nature and purpose, in comparison with his character, his teachings and his program for men?
3. What do you consider to be the present value of the miracles of Jesus as aids to Christian living?"

DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates

Prof. McGarvey Replies

Bro. Gates: I have read with care your long article in the Christian Century of the 6th, and I submit a brief reply.

I dislike discussion about myself; but as you comment very freely, though kindly, upon "the spirit" of my writing on critical subjects, I will speak of it briefly. My wife and I have four sons whom we have brought up to respectable manhood (a tough job) and we have found that a good spanking on occasion, was a very wholesome discipline. Sometimes I have thought that a similar discipline would be wholesome for writers who are reckless in their adverse criticisms of the Bible. But if I have ever given one of them a lick amiss, I am not aware of it. And if I have ever published about my brethren things as mean as those that you have recently published about me, I hope I will have a chance to repent of it before I die.

You argue, that the reason I gave for not believing that Moses wrote the account of his own death and burial, justifies a man who does not credit the virgin birth of Jesus. You forget that the latter is positively and explicitly asserted in the Scriptures as a fact, while the former is not. To disbelieve any event thus asserted because you cannot see a reason why it should have occurred, is rationalism.

But you say that the man who denies the virgin birth may say that according to my admission, it is a legitimate question of criticism whether or not this account is an addition or an interpolation. Certainly it is. No defender of it denies that it is. But they do deny that on the ground of either textual or higher criticism any evidence has been found to justify the rejection of the account.

Admitting, as you now do, that Jesus spoke phenomenally about the sun rising and setting, you turn upon me with the question, why, then, may he not have used "literary forms of expression," such as we use when we say that David said so and so. Of course he may have done so; but we must not say he did without proof. We can quote Hamlet without making the impression that we are quoting a real speaker, when our hearers know in common with ourselves that he is a fictitious character; but if we speak thus to persons who never heard of him before, we inevitably deceive them; or if they have heard of him before, and believe that he was a real person, we confirm them in this deception. So, when Jesus said that David in the spirit called the Christ his Lord, and quoted the 110th Psalm to prove it, he was speaking to the people who believed that David wrote that psalm, and if he did not write it Jesus confirmed the deception of his hearers. Moreover, his argument for the divinity of the Christ turned upon the fact that it was David, the father of the Christ, who said this, and his argument would have been a gross sophism if this was not true. Of neither was Jesus capable.

You ask, what difference does it make anyway what we believe about the Old Testament, seeing that Jesus says "By this shall all men know that ye are my disciples, if ye love one another." It makes much difference. These words of Jesus Christ could not have been spoken to a club of infidels, no matter how much their love for one another. They were spoken to believers; and no man can reject the Old Testament without rejecting many assertions of Jesus and his apostles. We say, that faith in Christ is

our creed, and so it is; but he who denies what Christ says about the Old Testament, as about anything else, has denied the faith.

Your remarks about what I have written respecting the Song of Solomon, are wide of the mark. To say, as I did, "If there be any book which found its place in the Bible by mistake or misjudgment, it must be this," is a very different thing from saying that it did thus find its place; and this gives me occasion to say, that as you are now in a good humor, you may be able to induce your editorial staff to undo a grievous wrong editorially in your paper in October or early in November last, that I had been so rash as to say that the Song of Solomon and the book of Ecclesiastes ought not to be regarded as a part of the canon. On seeing this statement I immediately wrote to the paper that I had never either said so or thought so, and requested that the needed correction be made in the next issue. It has not been made to this day and the only allusion they have made to it contains a misstatement both of what they said and what I recently said about it in the Standard. This is mean. Even if they do not believe my denial, common decency requires that they publish it.

In conclusion, let me say, as I have said many times, that higher criticism, properly defined as the art of determining the authorship, credibility, date, and literary character of ancient documents, is perfectly legitimate. It was in use both by believers and unbelievers many centuries before it received its present title. This title was given it by Eichorn at the close of the eighteenth century, and it has been so constantly appropriated by infidels and rationalists in their efforts to disprove the accredited authorship of many biblical books, and the credibility of nearly all in important particulars, that its

very title has come into disrepute with the mass of believers. If you have read with care what I have written on the subject you are aware that I do not use it in this sense, except when I enclose it in quotation marks. The art is not "modern," as it is so often styled; for it was employed by Celsus of the second century to discredit the gospels, and by Origin to defend them. The so-called

modern view of the book of Daniel was originated in the third century with Porphyry, who had been a Christian, but apostatized and became an atheist. Our "modern scientific criticism" has adopted nearly all of its "assured results" from enemies of the Bible extending all the way from Celsus to Wellhausen. J. W. McGarvey.

Dear Brother McGarvey: So that is what you have been doing with the "boys" who are pastors of churches and professors in colleges during the last fifteen years in the department of Biblical Criticism—just administering a theological spanking. Some of the victims of your good-natured and well-meant spankings have not felt that way about it. If you had asked them what it seemed like they would have said it was more like a hanging than a spanking. When it was over they felt all twisted out of their true shape in the eyes of the public who looked on. When you got through with some of them they looked more dead than alive and many people proceeded to treat them as dead, and gave them a burial as professors and pastors. You did not mean to kill them and their work, did you? You did not mean to lay it on so hard that you would leave them crippled the rest of their days.

When you got through with spanking your boys as they were growing up in the home, how did they look and act? Did they act kind of limp and helpless and lie sort of quiet on the floor? And did your good wife put her handkerchief to her eyes to wipe away the falling tears? Did the neighbors, when they heard the boy fall, seem to realize what had happened, and hurry over and offer to do anything they could? Did the undertaker come over a few hours later and hang some white crepe on the front door?

And all that had happened was a spanking, in the McGarvey home!

The Boy's Good.

I am glad that you have at last divulged the nature, or at least the intention, of your discipline in the department of Biblical Criticism. It may be a little difficult for some of us to believe that that was all you meant, but we will try. You meant the boy's good, in your home, when you gave him the spanking. Like a true father you let him stay under your roof and sit at your table, and if he survived it, you helped him to get a place to work, even if he was not repentant. Some of your theological boys whom you spanked you turned out of the denominational home. You warned all your friends and neighbors if they came to their doors, to turn them away without anything to eat or a place to sleep. And when they appealed to you to help them find a place to work as pastor or teacher, or missionary, you refused to help them. But more than that, you warned all the churches, and colleges, and missionary societies not to have anything to do with them.

Was that fatherly treatment? And for no other reason than that they did not agree with you that Moses wrote every word of the Pentateuch, and that the whale swallowed Jonah!

Another Confession.

This new confession that you have just made of the comparative harmlessness of your Biblical Criticism discipline, at least in purpose, will be another most refreshing and gratifying admission to lay before the brotherhood. The offense must be as harmless as the name you have given the punishment. We spank our children for the daily minor misdemeanors; but we hang men who are guilty of atrocious crimes. After this the brotherhood of the Disciples will under-

stand when you call a teacher or preacher an infidel, you are just administering a paternal spanking which is nobody's business but your own; and we shall understand that you do not thank the neighbors for rushing in and offering their services as pallbearers.

Our mistake has been in taking you too seriously. We should have learned a long time ago that that was just Prof. McGarvey's way, and that he did not mean anything unkind by it. There are some parents who are that way. For switches, they keep ropes, knotted and noosed; for slippers, they keep sandbags; for shingles, they keep heads-men's axes. They go on the theory that the severer the punishment, the less of it they will have to do. And it sometimes happens that way, much to the surprise of parents. I read of a man the other day who was given twenty years in prison for breaking his little girl's neck by shaking her for some slight offense.

I do not cite this horrible example to give you any alarm or regret, Prof. McGarvey, but more by way of kindly caution. I regret that some of your theological boys whom you have sent to their long home are not here to get your explanation of what happened to them. I am sure they would feel better about it. Others who have survived to tell their story, have forgiven you before this; but I have heard them say that they wished the pen you used on them had been a stub pen, and not quite so long; and that the fatherly hand you laid on them had been suspended from a steel derrick and lowered more slowly. They thought the risk was very great, and count themselves lucky.

A Correction.

Since the editors of the Christian Century have failed to make the correction you have asked, I will take the liberty of doing it myself. They were entirely mistaken when they reported you as saying that the book called the Song of Songs ought not to have been included in the canon of Holy Scripture.

What you really did say was: "If there be any book in the Bible which found a place in it by a mistake it must be this. And unless significance can be found in it hereafter which has not yet been pointed out, it will continue to be but little read, and of but little practical value."

Of course you think the Song of Songs should be included in the Bible, even if it is of "but little practical value." That makes no difference with your appreciation of it as Holy Scripture. You found it in the Bible when you came into the world; and while you cannot see why it was included, because "so totally unlike all the rest that it is difficult to see what connection it can have with the general design of the whole," yet you think it belongs there.

I might illustrate the very sharp and important difference by the farmer who had bad apples for sale. His son heard him say when they picked them in the fall that the Ben Davis apples were so small, shrivelled, and worm-eaten, that they were of "but little practical value." His father told him one morning that the grocer wanted a bushel of apples for his store, and asked him to fill a basket and put it in the wagon. The boy went out to the bin of splendid Northern Spies and filled the basket and put it in the

wagon. The father came out and saw them and said: "Why did you not fill the basket with the Ben Davis apples?" The boy said: "I heard you say once that the Ben Davis apples were not fit to take to market." The father said: "I never thought and I never said the Ben Davis apples were not fit to take to market. What I did say was that they were of 'but little practical value.'"

You see, Brother McGarvey, how easy it was for the editors of the Century to think you said one thing when you really said another. It is a pretty fine point, you make on them, but it is a good one. I am on your side in this controversy with the editors. Their treatment of you in this lamentable affair has been unpardonable.

Really, Bro. McGarvey, if I thought as poorly of a book of Scripture as you think of the Song of Songs, I would not hesitate to say that it ought not to be included in the canon. You have the same right to exercise your reason, your knowledge, and your conscience, in judging of the worth of a book of the Bible as the men, like yourself, who put it together. They could do no better. If a book of Scripture does not have religious value, then it ought not to be a part of Scripture. You are in even a better position to decide questions of authorship, date, and credibility than the men who collected the books of the Old Testament. We are not saved by believing in the Old Testament, but by believing in Jesus Christ.

Higher Criticism.

I confess to a feeling of disappointment in reading what you have to say concerning the higher criticism in this communication. In your former article you seemed to have come clear over to the side of us higher critics. I thought you were going to help us correct that false and foolish impression in the brotherhood that the higher criticism is a dangerous thing. How that absurd notion got spread among us it is difficult to say. I regret to see you connecting it with the names of Celsus and Porphyry, as if you wanted to perpetuate its bad name. Why not connect it with the names of Erasmus, Luther and Campbell, all of whom used it, and give it better standing.

There are a good many people who will scare at the name of Celsus, and refuse to have anything to do with what he touched. The calling of the higher criticism by bad names has never had either argument or terror for me. A good thing is a good thing, even if bad people use it and turn it to bad results. The higher criticism is like the multiplication table: it is used by the missionary secretary to calculate the offering to missions, and by the thief to calculate the value of his plunder. I never get scared at the multiplication table even if thieves do use it.

Let us agree hereafter to speak well of so good and so useful a method of inquiry as the higher criticism. And further, let us give every sincere and devout scholar the free right to use it, and to draw his own conclusions, even if they differ from ours. If some of the historical conclusions to which you hold, namely, that Moses wrote the Pentateuch, that the whale swallowed Jonah, that David wrote the Psalms, that the book of Daniel was written in the fifth or sixth century B. C., that Jesus had a human mother, but not a human father—if these conclusions can not stand the test of scientific and historic inquiry in our day, then let them give way to other conclusions.

Just because these historic facts and events are in dispute among equally sincere Christian scholars, they should not be made essential elements of the Christian faith. Our faith and hope should rest upon surer foundations.

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER IV In the Bluff.

It was very dark where Trooper Shannon sat motionless in his saddle gazing down into the denser blackness of the river hollow. The stream ran deep below the level of the prairie, as the rivers of that country usually do, and the trees which there alone found shelter from the winds straggled, gnarled and stunted, up either side of the steep declivity. Close behind the trooper a sinuous trail seamed by ruts and the print of hoofs stretched away across the empty prairie. It forked on the outskirts of the bluff, and one arm dipped steeply to the river, where, because the stream ran slow and the bottom was firm, a horseman might cross when the water was low, and heavy sledges make the passage on the ice in winter time. The other arm twisted in and out among the birches towards the bridge, but that detour increased the distance to any one traveling north or south by two leagues or so.

The ice, however, was not very thick as yet, and Shannon, who had heard it ring hollowly under him, surmised that while it might be possible to lead a laden horse across, there would be some risk attached to the operation. For that very reason, and although his opinion had not been asked, he agreed with Sergeant Stimson that the whisky-runners would attempt the passage. They were men who took the risks as they came, and that route would considerably shorten the journey it was especially desirable for them to make at night, while it would, Shannon fancied, appear probable to them that if the police had word of their intentions they would watch the bridge. Between it and the frozen ford the stream ran faster, and the trooper decided that no mounted man could cross the thinner ice.

It was very cold as well as dark, for although the snow which usually precedes the frost in that country had not come as yet, it was evidently not far away, and the trooper shivered in the blasts from the pole which cut through fur and leather with the keenness of steel. The temperature had fallen steadily since morning, and now there was a presage of a blizzard in the moaning and murky sky. If it broke and scattered its blinding whiteness upon the roaring blast there would be but little hope for any man or beast caught shelterless in the empty wilderness, for it is beyond the power of anything made of flesh and blood to withstand that cold.

Already a fine haze of snow swirled between the birch twigs every now and then, and stung the few patches of the trooper's unprotected skin as though they had been pricked with red-hot needles. It, however, seldom lasted more than a minute, and when it swirled away, a half-moon shone down for a moment between smoky clouds. The uncertain radiance showed the thrashing birches rising from the hollow, row on row, struck a faint sparkle from the ice beneath them, and then went out leaving the gloom intensified. It was evident to Shannon that his eyes would not be much use to him that night, for which reason he kept his ears uncovered at the risk of losing them, but though he had been born in the bush and all the sounds of the wilderness had for him a meaning, hearing did not promise to be of much assistance. The dim trees roared about him with a great thrashing of twigs, and when the wilder gusts

had passed there was an eery moaning through which came the murmur of tormented grasses. The wind was rising rapidly, and it would, he fancied, drown the beat of approaching hoofs as well as any cry from his comrades.

Four of them were hidden amidst the birches where the trail wound steeply upwards through the bluff across the river, two on the nearer side not far below, and Trooper Shannon's watch would serve two purposes. He was to let the rustlers pass him if they rode towards the ford, and then help to cut off the retreat of any who escaped the Sergeant, while if they found the ice too thin for loaded beasts or rode towards the bridge, a flash from his carbine would bring his comrades across in time to join the others who were watching the trail. It had, as usual with Stimson's schemes, all been carefully thought out, and the plan was eminently workable, but unfortunately for the grizzled sergeant a better brain than his had foreseen the combination.

In the meanwhile the lad felt his limbs grow stiff and almost useless, and a lethargic numbness blunt the keenness of his faculties as the heat went out of him. He had more than usual endurance, and utter cold, thirst, and the hunger that most ably helps the frost, are not infrequently the portion of the wardens of the prairie, but there is a limit to what man can bear, and the troopers who watched by the frozen river that night had almost reached it. Shannon could not feel the stirrups with his feet. One of his ears was tingling horribly as the blood that had almost left it resumed its efforts to penetrate the congealing flesh, while the mitted hands he beat upon his breast fell solidly on his wrappings without separate motion of the fingers. Once or twice the horse stamped fretfully, but a touch of hand and heel quieted him, for though the frozen flesh may shrink, unwavering obedience is demanded equally from man and beast enrolled in the service of the Northwest police.

"Stiddy, now," said the lad, partly to discover if he still retained the power of speech. "Sure ye know the order that was given ye, and if it's a funeral that comes of it the Government will bury ye."

He sighed as he beat his hands upon his breast again, and when a flicker of moonlight smote a passing track of brightness athwart the tossing birches his young face was very grim. Like many another trooper of the Northwest police, Shannon had his story, and he remembered the one trace of romance that had brightened his hard bare life as he waited for the man who had dissipated it.

Suddenly he stiffened to attention, for though a man of the cities would probably have heard nothing but the wailing of the wind, he caught a faint rhythmic drumming which might have been made by a galloping horse. It ceased, and he surmised, probably correctly, that it was Trooper Payne returning. It was, however, his business to watch the forking of the trail, and when he could only hear the thrashing of the birches, he moved his mitted hand from the bridle, and patted the restive horse. Just then the bluff was filled with sound as a blast that drove a haze of snow before it roared down. It was followed by a sudden stillness that was almost bewildering, and when a blink of moonlight came streaming down, Trooper

Shannon grabbed at his carbine, for a man stood close beside him in the trail. The lad, who had neither seen nor heard him come, looked down on the glinting barrel of a Marlin rifle and saw a set white face behind it.

"Hands up!" said a hoarse voice. "Throw that thing down."

Trooper Shannon recognized it, and all the fierce hate he was capable of flamed up. It shook him with a gust of passion, and it was not fear that caused his stiffened fingers to slip upon the carbine. It fell with a rattle, and while he sat still, almost breathless and livid in face, the man laughed a little.

"That's better, get down," he said.

Trooper Shannon flung himself from the saddle, and alighted heavily as a flung-off sack would have done, for his limbs refused to bend. Still it was not from lack of courage that he obeyed, and during one moment he had clutched the bridle with the purpose of riding over his enemy. He had, however, been taught to think for himself swiftly and shrewdly from his boyhood up, and realized instinctively that if he escaped scathless the ringing of the rifle would warn the rustlers who he surmised were close behind. He was also a police trooper broken to the iron bond of discipline, and if a bullet from the Marlin was to end his career, he determined it should if possible also terminate his enemy's liberty. The gust of rage had gone and left him with the cold vindictive cunning the Celt who has a grievous injury to remember is also capable of, and there was contempt but no fear in his voice as he turned to Courthorne quietly.

"Sure it's your turn now," he said. "The last time I put my mark on the devil's face of ye."

Courthorne laughed wickedly. "It was a bad day's work for you. I haven't forgotten yet," he said. "I'm only sorry you're not a trifle older, but it will teach Sergeant Stimson the folly of sending a lad to deal with me. Well, walk straight into the bush, and remember that the muzzle of the rifle is scarcely three feet behind you!"

Trooper Shannon did so with black rage in his heart, and his empty hands at his sides. He was a police trooper, and a bushman born, and knew that the rustlers' laden horses would find some difficulty in remounting the steep trail and could not escape to left or right, once they were entangled amidst the trees. Then it would be time to give the alarm, and go down with a bullet in his body, or by some contrivance evade the deadly rifle and come to grips with his enemy. He also knew Lance Courthorne, and remembering how the lash had seamed his face, expected no pity. One of them it was tolerably certain would have set out on the long trail before the morning, but they breed grim men in the bush of Ontario, and no other kind ride very long with the wardens of the prairie.

"Stop where you are," said Courthorne, presently. "Now then, turn round. Move a finger or open your lips, and I'll have great pleasure in shooting you. In the meanwhile you can endeavor to make favor with whatever saint is honored by the charge of you."

Shannon smiled in a fashion that resembled a snarl as once more a blink of moonlight shone down upon them, and in the

place of showing apprehension, his young white face, from which the bronze had faded, was venomous.

"And my folks were Orange, but what does that matter now?" said he.

Courthorne looked at him with a little glow in his eyes. "You haven't felt my mark yet," he said. "You will probably talk differently when you do."

It may have been youthful bravado, but Trooper Shannon laughed. "In the meanwhile," he said, "I'm wondering why you're wearing on honest man's coat and cap. Faith, if he saw them on ye, Winston would burn them."

Courthorne returned no answer, and the moonlight went out, but they stood scarcely three feet apart, and one of them knew that any move he made would be followed by the pressure of the other's finger on the trigger. He, however, did not move at all, and while the birches roared about them they stood silently face to face, the man of birth and pedigree with a past behind him and blood already upon his head, and the raw lad from the bush, his equal before the tribunal that would presently judge their quarrel.

In the meanwhile Trooper Shannon heard a drumming of hoofs that grew steadily louder before Courthorne apparently noticed the sound, and his trained ears told him that the rustlers' horses were coming down the trail. Now they had passed the forking, and when the branches ceased roaring again he knew they had floundered down the first of the declivity, and it would be well to wait a little until they had straggled out where the trail was narrow and deeply rutted. No one could turn hastily there, and the men who drove them could scarcely escape the troopers who waited them, if they blundered on through the darkness of the bush. So five breathless minutes passed, Trooper Shannon standing tense and straight with every nerve tingling as he braced himself for an effort, Courthorne stooping a little with forefinger on the trigger, and the Marlin rifle at his hip. Then through a lull there rose a clearer thud of hoofs. It was lost in the thrashing of the twigs as a gust roared down again, and Trooper Shannon launched himself like a panther upon his enemy.

He might have succeeded, and the effort was gallantly made, but Courthorne had never moved his eyes from the shadowy object before him, and even as it sprang, his finger contracted further on the trigger. There was a red flash, and because he fired from the hip the trigger guard gashed his mitten. He sprang sideways scarcely feeling the bite of the steel, for the lad's hand brushed his shoulder. Then there was a crash as something went down heavily amidst the crackling twigs. Courthorne stooped a little, panting in the smoke that blew into his eyes, jerked the Marlin lever, and, as the moon came through again, had a blurred vision of a white drawn face that stared up at him, still with defiance in its eyes. He looked down into it as he drew the trigger once more.

Shannon quivered a moment, and then lay very still, and it was high time for Courthorne to look to himself, for there was a shouting in the bluff, and something came crashing through the undergrowth. Even then his cunning did not desert him, and flinging the Marlin down beside the trooper, he slipped almost silently in and out among the birches and swung himself into the saddle of a tether horse. Unlooping the bridle from a branch, he pressed his heels home, realizing as he did it that there was no time to lose, for it was evident that one of the troopers was somewhat close behind

him, and others were coming across the river. He knew the bluff well, and having no desire to be entangled in it was heading for the prairie, when a blink of moonlight showed him a lad in uniform riding at a gallop between him and the crest of the slope. It was Trooper Payne, and Courthorne knew him for a very bold horseman.

Now, it is possible that had one of the rustlers, who were simple men with primitive virtues as well as primitive passions, been similarly placed, he would have joined his comrades and taken his chance with them, but Courthorne kept faith with nobody unless it suited him, and was equally dangerous to his friends and enemies. Trooper Shannon had also been silenced forever, and if he would cross the frontier unrecognized, nobody would believe the story of the man he would leave to bear the brunt in place of him. Accordingly he headed at a gallop down the winding trail, while sharp orders and a drumming of hoofs grew louder behind him, and hoarse cries rose in front. Trooper Payne was, it seemed, at least keeping pace with him, and he glanced over his shoulder as he saw something dark and shadowy across the trail. It was apparently a horse from which two men were struggling to loose its burden.

Courthorne guessed that the trail was blocked in front of it by other loaded beasts, and he could not get past in time, for the half-seen trooper was closing with him fast, and another still rode between him and the edge of the bluff, cutting off his road to the prairie. It was evident he could not go on, while the crackle of twigs, roar of hoofs, and jingle of steel behind him, made it plain that to turn was to ride back upon the carbines of men who would be quite willing to use them. There alone remained the river. It ran fast below him, and the ice was thin, and for just a moment he tightened his grip on the bridle.

"We've got you!" a hoarse voice reached him. "You're taking steep chances if you go on."

Courthorne swung off from the trail. There was a flash above him, something whirled through the twigs above his head, and the horse plunged as he drove his heels in.

"One of them gone for the river," another shout rang out, and Courthorne was crashing through the undergrowth straight down the declivity, while thin snow whirled about him, and now and then he caught the faint glimmer flung back by the ice beneath.

Swaying boughs lashed him, his fur cap was whipped away, and he felt that his face was bleeding, but there was another crackle close behind him, for Trooper Payne was riding as daringly, and he carried a carbine. Had he desired it Courthorne could not turn. The bronco he bestrode was madly excited and less than half-broken, and it is probable no man could have pulled him up just then. It may also have been borne in upon Courthorne, that he owed a little to those he had left behind him in the old country, and he had not lost his pride. There was, it seemed no escape, but he had at least a choice of endings, and with a little breathless laugh he rode straight for the river.

It was with difficulty Trooper Payne pulled his horse up on the steep bank a minute later. A white haze was now sliding down the hollow between the two dark walls of trees, and something seemed to move in the midst of it while the ice rang about it. Then as the trooper pitched up his carbine there was a crash that was followed by a horrible shuddering and silence again. Payne sat still shivering a little in his saddle until the snow that whirled about him blotted out all the birches, and a roaring blast came down.

He knew there was now nothing that he

could do. The current had evidently sucked the fugitive under, and, dismounting, he groped his way up the slope, leading the horse by the bridle, and only swung himself into the saddle when he found the trail again. A carbine flashed in front of him, two dim figures went by at a gallop, and a third one flung an order over his shoulder as he passed.

"Go back." The Sergeant's hurt and Shannon has got a bullet in him."

Trooper Payne had surmised as much already, and went back as fast as he could ride, while the beat of hoofs grew fainter down the trail. Ten minutes later, he drew bridle close by a man who held a lantern, and saw Sergeant Stimson sitting very grim in face on the ground. It transpired later that his horse had fallen and thrown him, and it was several weeks before he rode again.

"You lost your man?" he said. "Get down."

Payne dismounted. "Yes, sir, I fancy he is dead," he said. "He tried the river, and the ice wouldn't carry him. I saw him ride away from here just after the first shot, and fancied he fired at Shannon. Have you seen him, sir?"

The other trooper moved his lantern and Payne gasped as he saw a third man stooping, with the white face of his comrade close by his feet. Shannon appeared to recognize him, for his eyes moved a little and the gray lips fell apart. Then Payne turned his head aside while the other trooper nodded compassionately in answer to his questioning glance.

"I've sent one of the boys to Graham's for a wagon," said the Sergeant. "You saw the man who fired at him?"

"Yes, sir," said Trooper Payne.

"You knew him?" and there was a ring in the Sergeant's voice.

"Yes, sir," said the trooper. "At least he was riding Winston's horse, and had on the old long coat of his."

Sergeant Stimson nodded, and pointed to the weapon lying with blackened muzzle at his feet. "And I think you could recognize that rifle? There's F. Winston cut on the stock of it."

Payne said nothing, for the trooper signed to him. "I fancy Shannon wants to talk to you," he said.

The lad knelt down, slipped one arm about his comrade's neck, and took the mitted hand in his own. Shannon smiled up at him feebly.

"Winston's horse, and his cap," he said, and then stopped, gasping horribly.

"You will remember that, boys," said the Sergeant.

Payne could say nothing. Trooper Shannon and he had ridden through icy blizzard and scorching heat together, and he felt his manhood melting as he looked down into his dimming eyes. There was a curious look in them which suggested a strenuous endeavor and an appeal, and the lips moved again.

"It was," said Shannon, and moved his head a little on Payne's arm, apparently in an agony of effort.

Then the birches roared about them, and drowned the feeble utterance, while when the gust passed all three, who had not heard what preceded it, caught only one word, "Winston."

Trooper Shannon's eyes closed, and his head fell back, while the snow beat softly into his upturned face, and there was a very impressive silence intensified by the moaning of the wind, until the rattle of the wheels came faintly down the trail.

(To be continued.)



Sunday School Lesson

By Herbert L. Willett

The Ethiopian Treasurer*

It is one of the notable features of gospel history that the spread of the new faith took exactly those forms of extension at which Jesus had hinted in his farewell words to the disciples. The gospel was first preached in Jerusalem, then in Judea and Samaria, and then to the uttermost parts of the earth. It was first preached among the Jewish people and there seems to have been at first a feeling that only to them was it quite proper to bear the words of Christ. Probably if the early evangelists had been asked whether it was right to invite the attention of the Gentiles to the new truth, no one of them would have been willing to face the responsibility of such action. Christianity really came to the heathen only after a considerable period of Jewish evangelism.

Samaritans and Proselytes.

But there was a middle period and a middle territory into which the work was carried, somewhat beyond the limits of Judaism and yet not quite upon Gentile soil. When Philip went to Samaria and preached Jesus to the people of that despised race, he was, as we saw last week, not really crossing the frontiers of the covenant relations, but was still within what even the most orthodox Jew would have regarded as the bounds of their ancient national life. Similarly when the same evangelist, traveling southwest in the direction of Gaza, came upon a cavalcade whose chief personage was deeply interested in Jewish prophecy, even though he was a foreigner, the evangelist did not hesitate to speak to him regarding the great facts of the faith. Clearly in neither of these cases were the limits of propriety overstepped in the preaching of the gospel.

The Gaza Highroad.

What it was that led Philip into the great high-road which led from Jerusalem, past Gaza, down the long stretches of desert to Egypt, we do not know. Whether he had been doing other missionary work in that region and met the Ethiopian in the process of his work among others, or whether it was for this one purpose that he betook himself thither under the promptings of the Spirit, must be left to conjecture. So far as the expression "which is desert" is concerned, it appears to refer not to the road from Jerusalem nor to the city of Gaza, but rather to that section of the Philistine plain into which one comes as he approaches the city named. The route was one of the great thoroughfares from the hill country of central Palestine down to the great kingdom in the Nile Valley, and had been traversed many times in the history of the Old Testament. Along that way had come the armies of the Pharaohs to support the rebellions which

they had provoked among the Palestine states against the powers of Babylonia and Assyria; and more than once they had retreated in confusion along that same great thoroughfare, pursued by the legions of the great eastern kingdom.

The Ethiopians.

Somewhere on this highroad, which winds down from the high central plateau, across the Shephela, and so through waddies down on to the Philistine plain, Philip met or overtook a company of travelers making their way southward. The chief personage of the cavalcade was the treasurer of the reigning Candace of Ethiopia. This name seems to have been a common one among the queens of that land. The man was probably the ruling eunuch of her court. The object of his visit to Jerusalem had been to join in the worship of one of the feasts, perhaps the Feast of Pentecost. He was not a Jew, but had accepted the principles of Judaism as a proselyte; either a "proselyte of the gate," one who merely observed some of the outward ceremonies of the faith, or a "proselyte of righteousness," one who, as far as his foreign birth would permit, became a thorough Jew, by circumcision, baptism, and the sacrificial rites of the temple.

The Suffering Servant.

At the feast or somewhere in Jerusalem he had possessed himself of one of the rolls of the Old Testament. It was the parchment of the book of Isaiah, which contained, as now, not only the work of the great prophet, the son of Amoz, but as well that exilic portion, the great "evangelical prophecy," which the Christian church has recognized as the very heart of Old Testament utterances concerning the Messianic hopes. Those great chapters from 40 to 55, describing the work of the Servant in terms of that stricken nation which was carried into Babylonia and compelled to suffer the hardship and humiliation in which it seemed like a lamb lead to the slaughter, helpless, dumb, and without hope for a future, had always been a puzzle and despair to Jewish commentators. It was clear that their meaning was not exhausted in the mere experience of the exile. There was a figure there greater than that of any of the prophets. If, as the reader was led to believe, it was the ill fortune and suffering of some prophet like Jeremiah that was pictured, the outline grew too large for any single human experience, and God's purpose shone out through words that could only refer to some great prophet and redeemer yet to be.

The Conversation.

It was this portion of the prophecy that the officer was reading as Philip drew near. According to the custom of the Orient, he was reading to himself aloud, trying thus to get a better sense of the words. Impelled by that same spirit which was always the guide of the Christian preacher, Philip drew near without presumption and fell into conversation with the traveler. Such salutations are common along oriental highways. Trav-

elers have plenty of leisure; the meeting with strangers may yield the profit of news or the pleasure of entertainment. Friendships are thus easily formed. Their ways lay parallel and the preacher was bidden to join the officer in his conveyance.

Text and Audience.

His question, "Understandest thou what thou readest?" was not the abrupt and almost discourteous word that it might seem to be, but rather the natural inquiry when their conversation had reached the topic of the official's reading. It was natural for the latter to inquire whether the prophet was talking of himself or of some other sufferer. That splendid picture of the Servant of God, wounded for our transgressions and bruised for our iniquities, required some explanation beyond any that the Jewish proselyte had ever received. Who was the one to whom these words referred? This was precisely the question which Philip wished to have asked. It opened for him an opportunity to preach that Master whose life and death were the theme of all his work. From that very scripture he began. What better text could be asked? What better audience than an interested inquirer? Perhaps there were others in that company who, though less conspicuous, were equally concerned in the message preached that day.

Baptism of the Officer.

The discourse could have but one termination. As they came to one of those springs or pools which even in that rocky country may now and then be met, the Ethiopian officer, who knew quite well the significance of baptism as a Jewish rite in the initiation of proselytes to the synagogue, asked why he was not then and there ready to be baptized as a follower of this Jesus of Nazareth to whom ancient Scriptures pointed and whom Philip had been preaching. It is true that the 37th verse is to be omitted from the texts. But its presence even as a gloss in some of the manuscripts is no doubt due to the fact that its contents were believed by all early authorities to be exactly what happened. Some kind of a statement would be required by Philip before the baptism of the eunuch would have any value. That statement could be no other than the confession that he believed Jesus to be the Messiah and that he accepted him as his Saviour and Lord. This was sufficient. No other creed or test or belief was necessary. The simple act of baptism was soon performed in the water by the roadside, and the new convert went on his way to the ancient kingdom of the south full of the new enthusiasm of the faith. It is not impossible that his first efforts in his own country were directed to the establishment of Christianity in that region, and this may account somewhat for the fact that among the earliest translations of the Scriptures are those into Ethiopic, and that the church in Abyssinia is one of the oldest representatives of Christianity in Africa.

Meanwhile Philip made his way in the opposite direction to the northward and was next heard of at Azotus, the Ashdod of Philistine history, from which he made his way northward until he came along the sea coast to Caesarea.

*International Sunday-school lesson for March 7, 1909. Philip and the Ethiopian, Acts 8:26-40. Golden Text, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," John 5:39. Memory verses, 29-31.

PRAYER MEETING

Silas Jones

Loyalty to Christ.

Topic, March 3. John 12:26; Luke 9:23-27;
Matt. 28:18-20; Mark 16: 15, 16.

"Then to side with truth is noble when we
share her wretched crust,
Ere her cause bring fame and profit, and 'tis
prosperous to be just;
Then it is the brave man chooses, while the
coward stands aside,
Doubting in his abject spirit, till his Lord
is crucified,
And the multitude make virtue of the
faith they had denied."

We live in an age that is greatly indebted to Christ. We dare not try to think what the moral condition of the nation would be without the Christian faith. Life and property are more secure because Christ is known among us. But let us not suppose that loyalty to Christ is displayed in all its fulness and perfection when we glory in the achievements of the past. There is a temptation to believe that the apostles and martyrs labored and suffered in order that we might live free from anxiety and have nothing to do for the furtherance of the gospel. We say the Lord is with us because persecutions have ceased and the church is socially and financially strong. Have we any right to talk about the presence of the Lord unless we are witnessing the regeneration of the race? We may confidently assert that God is with the American people when he raises up from the midst of their moral leaders like Washington, Lincoln, and Frances E. Willard. A temple of worship built by robbers is no sure testimony to the power of Christianity, in truth, it is a source of perplexity rather than of assurance. What are the forward movements of the church? With what determination do men address themselves to the unfinished task of putting Christ into every life and into every institution of society?

Self-Renunciation.

The self that Christ would have men renounce is the self of which no morally sane man can ever be proud. He warns against the lust of the flesh, the lust of the eyes, and the vain glory of life. Only the moral idiot is insensible to the disgrace of yielding to these. The privilege of getting something for nothing is not allowed to the disciple of the Lord. This privilege is esteemed most sacred by not a few in the church. They sit in church-

es built by the sacrifices of other people. They listen to ministers whose training for service has cost them nothing in the way of money or of anxious thought. Their children have the benefits of the Sunday-school. To these people the plea for an enlarged activity of the church is strange and painful. They are filled with wrath when they are told that their kind of religion is not the standard for the whole church. The self that is regardless of the high obligations imposed by the benefits Christ confers through his faithful servants is to be renounced with all the moral energy at our command. It is a poor sort of loyalty that exhausts itself in denouncing the men of insight and courage who preach the gospel of sacrifice and give evidence of earnest endeavor to live according to their preaching. There is something wrong with a man who calls himself a Christian and at the same time fights with desperation the suggestion that he do a really generous deed.

Self-Appreciation.

The highest compliment ever paid to man is in the call of Jesus Christ. He who accepts that call thinks well of himself. He who rejects it on the ground that he has something better in his selfish schemes has a very mean opinion of himself. The conceited man of common talk is poor in ambition. He struts because he has an ancestry, or a fortune, or social standing. The disciple of Jesus dares to believe that he is capable of fellowship with God. His confession of sin is an assertion of his right to the blessing of God's presence, for his sense of sin is the feeling of estrangement from the God of righteousness. Such a man is disquieted when he has doubts about the service he is rendering, whether it is worthy of the claim he makes for himself. To him pain with Christ is pleasure and comfort, without Christ is pain. To be where Christ is, is to be where there is something to do. The post of danger is the post of honor. The disciple joins with Paul in acknowledging his indebtedness to all men. That debt he honestly tries to meet. He does it first by accepting and announcing the teaching of Jesus concerning the value of the human soul. He will not praise injustice even when it is practiced against the most vicious and savage. To him the church is a missionary institution. Its present members receive their spiritual culture by engaging in all the studies and activities that belong to a missionary organization.

be taught to visit the poor just as much as to attend church and read their bibles. Later on they should be taught the facts of slum-life as well as those of church history, and learn the APOLOGETIC OF THE SOCIAL SETTLEMENT as well as of the MSS., and "evidences." The adult classes, especially, should receive regular instruction in the duties and ideals of CHRISTIAN CITIZENSHIP and the religious value of a vote.

III. SYSTEMATIC STUDY. A systematic course of study in the facts and history of modern benevolence and good citizenship should be provided for in every school. The NEW TESTAMENT should have the first place as a text-book. The history of the primitive church is shot through and through with the social service idea. The lesson of Christ's helpfulness especially, should never be regarded as fully taught until the class has had a vision of its modern application in its own debt to the poor and needy. For the younger grades the stories of the HEROES AND HEROINES OF THE SLUMS should be told in suitable language, but with no attempt to press home the philosophy of the subject. Later on the SOCIAL FACTS should be systematically taught, the related Christian duties indicated, and the responsibility for bad social conditions laid at the right door. Rack-renting, sweat-shop and child-labor, stock-gambling, civic unrighteousness should be taught to be as wrong as lying and stealing. In every large school there should be at least one adult class in SOCIOLOGY. So far there has appeared no series of competent text-books on these subjects for the younger grades—a defect which, it is hoped, will be supplied in the near future. In the upper grades there are available such books as: Strong's "Social Progress;" Riis' "How The Other Half Lives;" Strong's "The Challenge of the City;" Benedict's "Waifs of the Slums;" Hadley's "Down in Water Street"—together with a judicious selection from the many books and magazine articles dealing with civic and economic reform.

IV. INSPIRATIONAL METHODS. The heart must be enlisted on the side of social service as well as the head. To this end the GREAT MOTIVES of Christian benevolence should be insisted upon and the PICTURESQUE AND HEROIC ELEMENTS in philanthropy be kept before the pupils. Sacred songs and stories, special programs and addresses may all be used to create an "enthusiasm of humanity" in the school. CITIZENSHIP SUNDAY, if properly conducted, can be made a powerful incentive in the same direction.

V. THE SOCIAL SERVICE HABIT. The will must also be socialized. This can best be done by providing regular opportunities for the outlet of the benevolent impulses. It is one thing to appeal to the feelings of a class concerning the poor and needy; it is another to catch the wave of emotion on the crest and let it bear the scholars to the scene of suffering with comfort and relief. Children should be early taught to PERFORM SOCIAL SERVICES, such as visiting the sick and caring for the unfortunate, and thus develop the HABIT OF PRACTICAL BENEVOLENCE in the years before the character has "set like plaster." Every school, or better, every department of the school, should have some SPECIFIC WORK of this kind to do as part of its regular course of study. The kind of work of course for each would be determined by the instruction it was receiving, so that the facts taught and the emotions aroused would be fixed by the appropriate action.

VI. SUGGESTIVE PROGRAM. The following scheme may be suggestive:

(1) PRIMARY. Song service under direction of superintendent and teachers at some

TEACHER TRAINING COURSE

By H. D. C. MacLachlan

PART II. SUNDAY SCHOOL PEDAGOGY

Lesson XII. Social Service in the Sunday-school.

I. THE IDEAL OF SOCIAL SERVICE. The term Social Service indicates that group of ideals which has to do with the establishment of the kingdom of heaven on earth. It includes charity, good citizenship, moral and economical reform, etc. As against the old individualistic interpretation of Christianity, it is becoming more and more central to the religious thought of today, and if we may trust present indications the church of the future will be a socialistic church. At the same time the movement in this direction is instinctive rather than intelligent. Isolated benevolences and moral crusades are common enough, and the institutional church has apparently come to stay; but there is

no provision made in the average church for the systematic instruction of the people in the principles and ideals of social service. The conscience of the church is not at present being educated to feel that these activities are integral to the religious life and at least as "essential to salvation" as confession and baptism.

II. ITS PLACE IN THE SUNDAY-SCHOOL. If social service is to come to its own a beginning must be made in the Sunday-school. Its ideals must be made at least CO-ORDINATE WITH WORSHIP, bible instruction, missionary teaching and the like. The children must be trained to look upon practical benevolence as a necessary part of religion. The facts, figures and history of Christian philanthropy must be set before them. They must

charitable institution at least once a quarter.

(2) JUNIOR. In addition to a similar song service, each class may organize itself into a Sunshine Band for visiting the "shut-ins" and carrying flowers to the hospitals.

(3) INTERMEDIATE. Systematic visiting of the poor and sick, together with a definite charitable object such as paying the rent of some poor family.

(4) SENIOR AND ADULT. Systematic visiting of the sick of the class by its own members, together with such schemes as each class may decide upon for itself (newsboys' Christmas dinner, trolley ride or picnic for poor children, etc.). The men's classes might profitably visit the penitentiary, police court, all-night mission, etc., and members of the class can be asked to give their impressions of such visits.

(5) SCHOOL AS A WHOLE. Christmas tree and presents for the poor; fund for distribution of free tickets for Sunday-school picnic outside of regular membership; contribution to relief fund of the church and to charity organizations of the city.

VI. SOCIAL SERVICE LIBRARY. In every school library there should be a SOCIAL SERVICE DEPARTMENT containing the best modern books. If the school has no library, or cannot afford to install such a department, the secretary of benevolence (see next paragraph) should catalogue the best books in the PUBLIC LIBRARY of the city or vicinity, and place this catalogue in the hands of every officer and teacher of the school, and every member of the senior and adult classes. Every teacher should be required to read a selected number of these books during the year as part of the regular teacher-training course.

VII. SECRETARY OF BENEVOLENCES.

Large schools should have a secretary of benevolences to supervise that branch of the school work; advise the library committee in the purchasing of new books; arrange in consultation with the superintendent of the departments the specific form of benevolence to be undertaken by each; and arrange for the various song services and visits to the charitable organizations. The success of special programs and addresses will largely depend on the zeal and intelligence of this officer. Citizenship Sunday is a good chance to crystallize the instruction of the year. The actual work of the poor relief should, however, be left to the relief committee of the school.

LITERATURE: "Education and National Character" being volume V. of the Proceedings of the Religious Education Association; Du Bois' "The Culture of Justice;" Henderson's "Social Settlements;" Henderson's "Social Duties from the Christian Point of View;" Matthews' "The Church and the Changing Social Order;" Peabody's "Jesus Christ and Social Problems."

QUESTIONS: (1) What is social service, and what does it include? (2) What is the defect in the churches' attitude towards it today? (3) Where can this be remedied? and how? (4) Indicate a line of systematic study in social service for the Sunday-school? (5) Name some of the social facts that should be taught in the school? (6) How may the feelings be enlisted on the side of social service? (7) What is the social service habit, and how can it be acquired? (8) Give a suggestive outline of social work for the different departments and the school at large. (9) What is the secretary of benevolences, and what are his duties? (10) What would you say about a social service library?

CHRISTIAN ENDEAVOR LESSON

By Richard W. Gentry

March 7, 1909. Subject—"Life Lessons for Me From the Psalms." Psalm 46:1-11. (Consecration meeting.)

Suggestive readings—I Kings 8:21. The story of the "still small voice."

The opening verses of this week's lesson read almost as if they had been written in the past few months. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." How vivid and real would sound the closing words to an inhabitant of Sicily who chanced to escape. What tragic memories would be recalled.

The reason why we find this ancient lesson so fitting to our time is that our physical world, changing only through vast ages, is much the same as it was then. True, that olden time was full of plague, and flood, and constant warfare which our modern science and civilization have largely removed. But we are still the victims of great physical disasters which destroy the lives of immense numbers of men.

That which has so greatly changed is the view which man holds toward the world. It is true that the ancients looked upon disasters as punishments for wrong-doing. They had as yet no knowledge of the great system of law and order by which the universe is ruled. God was the direct agent of all natural events. He caused things to happen, and tragedies showed His anger while blessings showed His love.

But the secret of our own attitude toward Messina is found in the statement that it is

one of the newest parts of the earth's crust. Our increasing knowledge is showing us that God's world is still in the making, and that we are right in the midst of a plan of world building and man developing too immense for us to understand. All we do know is that "the universe is governed by law," and that its subjection to this law means physical disaster and tragedy for man. "For we know that the whole creation groaneth and travaileth in pain —"

We Endeavorers are living in a most difficult age. Everything is changing and growing, and groaning as it grows. Industry, society, religion, all are troubled and upturn. In the midst of all this turmoil we must catch a vision or else we are lost. "— your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." In another quite modern sounding verse the psalmist gives us the key to courage, faith, and consecration, in the present day. "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Who cares for tired and blistered feet, for dust and heat, when he catches vision of some heart sought goal ahead? Let us grasp the truth that "the world moves," and that God through a great system of law and order, is the Mover. Then shall we be full of the glory of His presence. In the silent watches of the night our ears too shall seem to hear the words, "Be still and know that I am God. . . . I will be exalted in the earth," and our hearts feeling the uplift of what is to be, beneath God's guiding hand, shall in answer cry, "The Lord of Hosts is with us!"

CENTRAL INDIANA MINISTERIAL INSTITUTE.

The institute will be held at the Downey Avenue Christian Church, Indianapolis, Monday and Tuesday, March 8 and 9. Following is the program:

Monday Forenoon—Regular Meeting, Indianapolis Christian Ministerial Association, 10:30; Address, "Do the Disciples of Christ Need a New Apologetic?" William Oeschger.

Monday Afternoon—Address, "The Preacher and His Library," Jabez Hall; Review and Discussion, C. W. Cauble; Address, "The Preacher and Practical Reform," J. C. Burkhardt; Review and Discussion, Samuel W. Trauam.

Monday Evening—Song Service, Downey Avenue Choir; Address, "The Relation of Education to the Religious Life," President, E. B. Bryan.

Tuesday Forenoon—Address, "Modern Evangelistic Methods," J. M. Rudy; Review and Discussion, E. J. Sias; Address, "The Growth of the New Testament Canon," Joseph C. Todd; Review and Discussion, J. P. Myers.

Tuesday Afternoon—Address, "The Unification of Our Missionary Interests," W. J. Wright; Review and Discussion, T. W. Grafton; Book Review, "Positive Preaching and the Modern Mind"—Forsyth, W. H. Smith; Review and Discussion, Cloyd Goodnight.

Tuesday Evening—Song Service, Downey Avenue Choir; Address, Alva W. Taylor.

Keep this announcement for reference.

To get to the meeting place, take an east Washington street or Irvington car (avoid the Gray street car) to Downey avenue, Irvington, then meander about one square in a southerly direction.

The Indianapolis Christian Ministers' Association will hold its regular session at the Downey Avenue Church on Monday morning, March 8, 1909. William Oeschger will make the address.

Lodging and breakfast will be free for all ministers who send their names to C. H. Winders, 108 South Ritter avenue, Indianapolis, Ind., on or before Saturday, March 6, 1909. The other meals may be obtained at the church for a nominal sum.

TO BRETHREN SWEENEY AND WILLETT

You have both been good personal friends of mine for years. Hence, I am taking unusual interest in your discussion in "The Christian Century." I believe in discussion when carried on in the right spirit, as I believe this discussion will be. In fact, I cannot help but believe that this discussion bids fair to be the beginning of a new epoch among us—an epoch of polemics marked by genuine Christian search for the truth.

I preached this morning on "The Bereans," and made a personal application of the sermon to myself, resolving to read this great discussion in the Berean spirit. It is evident that Brethren Willett and Sweeney have conceptions of a miracle that are fundamentally different. I am praying that if my conception has been wrong, I may be set right. I am praying the same thing for thousands of my brethren. I am praying for Brethren Willett and Sweeney. I urge the brethren everywhere to join me in the prayer that we may all come to see the truth and follow it wherever it leads.

Charles M. Fillmore.

Hillsdale Church, Indianapolis.

OUR CHURCH MEN

By John R. Ewers

Youngstown, Ohio

Men and Missions

BY ARCHIBALD McLEAN

Now that the men in the churches have espoused the missionary cause, a new day has dawned upon the world. The enlistment of the men in the churches in the support of missions is one of the most significant facts in the "grand and awful time in which we are living." Men are reading missionary books; they are holding missionary conferences lasting for days; they are visiting the fields at their own churches, that they may see and know what is being done and be able to speak on the subject with the authority that expert knowledge gives. As a result they are giving of their substance to its support and are praying for it as never before and are urging others to do the same.

Thus, John Wanamaker, the greatest merchant living, made a tour of the world and visited the mission stations. He looked into the work as carefully as he would look into a mercantile establishment that he contemplated buying. He interviewed missionaries, business agents, consuls, ambassadors, and leading men of the country, both Christian and non-Christian. He came home a missionary enthusiast. He wrote his check for \$100,000 for the work and called upon business men everywhere to investigate as he had done and to assist. His one regret was that he had not gone abroad earlier in life, that he might help more effectively and for a longer period.

Newspaper Man Becomes Missionary.

A newspaper syndicate sent Mr. Ellis, a trained correspondent, to look into the work and to report what he saw. The men who engaged him wanted an accurate report of the facts. Mr. Ellis did what he was employed to do. He scrutinized the work; he hunted down every evil story he could hear; he brought home an inspiring report. He did not find things as he anticipated; he found a work far greater than he had dreamed of finding. Since his return his principal business has been that of going from place to place to urge the churches to cease playing at missions and to engage in the work on a worthy scale.

Men are meeting in conferences to consider the work and their relation to it. As they learn about it they realize that they have not done and are not doing their full duty. They feel that they must do more. It was at a meeting of Presbyterian men that it was determined to ask an average of five dollars from the members of that communion. They had been giving an average offering of one dollar and they admitted that that was wholly inadequate and wholly unworthy of a great and prosperous people for the greatest work in the world. In a few years the Presbyterians will be giving six millions a year for foreign missions.

Thus far the work of missions has been left largely to women and children. Many men gave because their ministers asked them and to please them. Very many gave under protest and with the feeling that their money was being wasted. They did not think the subject of sufficient importance to examine it; they did not think it would bear examination. On this account they did not read missionary literature or care to hear missionary addresses; they did not deem them worth while.

Statesmen are Missionary Enthusiasts.

That attitude is now giving place to an

intelligent and sympathetic interest in the subject. As these same men come to realize the magnitude and moral grandeur of the missionary enterprise, they are filled with wonder and admiration and an earnest desire to assist to the extent of their ability. When men like President Harrison, President McKinley and President-elect Taft and W. J. Bryan and Lord Lawrence and Lord Northbrook and Sir William Muir, after informing themselves, testify as to the great value of this work and summon the men in the churches to support it, it is not easy for honest men to sneer or to doubt. When consular agents and military and political men, who, upon entering the fields were either indifferent or hostile to the missionary propaganda, speak in glowing terms of the nature and extent of the work done in the chapels, schools, hospitals, orphanages and asylums, there is no room for anything but the heartiest sympathy and the most active support. When the men in the churches take up this cause in earnest, we may confidently look for such results as we have never seen. For the men make the money and hold the purse. The women and children have their pin-money; the men have the bank accounts. The women and children have done marvelously well with their slender resources in their hands; but the world can not be evangelized with pin-money. Men can give and must give to missions as they give to education and benevolence at home.

The fact that men are interested in missions will lead many of the ablest young men in the churches to volunteer. Until now there have been far more women to volunteer, than men. Most young men have preferred to enter pursuits that promised larger monetary returns. The sentiment prevailing among the men of their acquaintance influenced them in their choice of a calling. As the men in the churches come to understand and to appreciate this cause as they should, they will influence young men of ability and culture to devote their lives to what has been called the most influential and enduring work that is being done in this day of great enterprises. When that day comes and men do this, hundreds and thousands of young men will say, "Here we are, send us."

Temperance Work an Example for Missions.

The great temperance victories of our day are very largely due to the enlistment of the men. The women organized the W. C. T. U. and created an atmosphere. They took part in the temperance crusade and visited the saloons and prayed in or before them. The children were organized into bands of rope. But it was when the men who had votes and money took part in the fight that the saloons disappeared and the brewers and distillers began to exceedingly fear and quake because they saw their craft was in danger. The same results will appear when the masculine element in the churches will combine to send the gospel to all the ends of the earth.

The fact that Christ called men and not women to be His apostles is receiving considerable emphasis. Women followed him and ministered to him of their substance. They were last at the cross and earliest at the grave. The children took part in his

triumphal entry into Jerusalem. They sang hosanna to the Son of David. The women had their place and their duties in the early church. They did their part as evangelists, as teachers, as helpers, as martyrs, and to them in no small measure was the success of that time due. But men bore the brunt of the battle. They were in the lead. That was so ordained by the Spirit of God. It should be so now. It must be so if the eternal purpose is to be realized.

Men Need Missions.

Men need to engage in this work for their own sake no less than for the world's sake. They need it to bring them into closer touch with their Lord and to tighten their grasp upon the truth of the gospel. They need it to save them from selfishness and sordidness, parochialism and provincialism, and to enable them to live complete lives. They need the inspiration of a great cause to greatness their own souls. The work of missions is the most unselfish work in the world; it is the one work whose reward we can only expect at the resurrection of the just.

The men in the church can and should have a part in the evangelization of the world. They can know about it, no matter how busy they may be. Literature is abundant and attractive and cheap. It is prepared so that the busiest man can read it and keep informed. In helping to bless and save the world they will bless and save their own souls, and please and honor Him who loved them and gave himself up on the cross for their redemption.

Chicago Church Notes

There were two additions at Hyde Park the first Sunday of January and two the third Sunday. An entertainment was given and the proceeds amounting to thirty-five dollars was given to the fund for the relief of the Italian sufferers.

On a recent Sunday, Keith Kindred, son of the pastor, joined the Englewood Church. Every member of the family is now in the church.

The meeting held by G. W. Thomas of Lynnville, Ill., closed with eight additions, five by confession of faith. Mr. Thomas finds one of the hard problems of the city the enlistment of the Disciples moving to Chicago.

On a recent Sunday there were three additions at the South Chicago Church. The church is enjoying a substantial growth in all departments.

The church at Douglas Park has installed a new piano. There was one addition there two weeks ago.

A large number of our churches have made pledges for the support of Mr. Colby in attending to the work of the Juvenile Court. He takes the homeless Protestant children and sees that they are properly cared for.

Dr. Ames has resigned his position as editor of the city section of the Messenger, the church paper which appears with a local edition in each of our larger churches. This eight pages of "city" material will be edited by O. F. Jordan. Every church in the city is urged to have representation in the eight pages of common news. Dr. Ames has published a complete directory of Chicago Disciples and has in many other ways demonstrated the usefulness of this means of communication.

WITH THE WORKERS

John Lord, Vigan, Philippine Islands, reports ten baptisms since his last report.

C. R. Piety of Farmersburg, Ind., occupied the pulpit at Sumner, Ill., Sunday, February 14.

H. C. Saum, Demoh, India, says: "We are planning for larger work." This is the sentiment of the whole missionary force.

A. McLean, in speaking of a recent visit to Hannibal, Mo., says: "You can depend upon Hannibal for the support of a missionary. I was there yesterday morning. I have no doubt of the result. They talk of nothing but living-link."

Pastor Leonard V. Barber closed a meeting at Carlisle, Ind., with sixty-two added to the church, thirty-six baptisms, eighteen by letter and statement, three restored and four from the Baptists. Mrs. Margaret Windsor, Muncie, Ind., had charge of the singing and Bible drill for the children.

Evangelist George L. Snively of Greenville, Ill., dedicated the new church edifice at Stafford, Kan., the 7th; \$3,800 was needed, but more than \$5,200 was given. There were five additions by confession during the day. This church is greatly prospering under the leadership of Pastor Ben D. Gillispie.

Geo. C. Ritchey, chairman of the committee in Oregon, that is undertaking to raise \$15,000 for a boat on the Congo, reports over \$4,000 raised. The church at Eugene has pledged about \$1,000, and expects to give more. He is very enthusiastic and thinks the amount will be raised this centennial year.

"Our plan is to endeavor to pay off the entire indebtedness of our church building before the Centennial. This means we have to raise \$21,000, but I don't propose to fall down in the missionary offering to raise the debt. I believe the debt can be raised, and the offerings to missions also made."—P. H. Welshimer, Canton, Ohio.

During George L. Snively's recent meeting at Marshall, Mo., Bro. R. B. Eubank, who gave him \$5,000 while secretary of the National Benevolent Association, paid off a mortgage indebtedness of \$3,000 against the parsonage. This, with the large ingathering to the membership, has made this a meeting long to be remembered. B. T. Wharton, the pastor, is one of the most popular of our Missouri preachers.

Walter M. White, Mexico, Mo., under date of Feb. 7, says: "Glory to God. More than \$600.00 raised in less than twenty-five minutes this morning. We had a fine audience. I just could not wait until the first Sunday in March." This is the second positive promise of the living-link so far on the year, and these are only the beginning. Let the churches be stimulated by the splendid example of this church in acting promptly.

Christian Endeavor Day was observed by the church at El Paso, Texas, with a delightful program and a good offering, but best of all an excellent young man volunteered for the mission field. He is studying with the minister, H. B. Robison. The C. E. Society and the Junior Band each support an orphan in India. The El Paso Church has just raised \$300 to become a living-link in the Home Field. The New Mexico and West Texas annual convention will be held here May 29 to June 2. There were five additions by confession during the ing January by statement and letter.

Under the direction of the state board of Kansas, O. E. Hamilton, evangelist, will soon conduct a meeting at Fort Scott. A tabernacle to seat 1,500 persons is to be erected.

W. F. Turner, who has just begun his work as pastor of the Central Church, Peoria, Ill., was given a very elaborate reception on the evening of February 5. The program was as follows:

F. E. Mallory, of Topeka, Kansas, has been called to succeed J. M. Kersey as pastor of the church at Parsons, Kansas. Mr. Mallory had been for fifteen years with his church in Topeka, and it was with reluctance that he acceded to the entreaty of the Parsons Church, and that the church allowed him to accept.

The church at Mason City, Iowa, is just beginning a revival meeting led by Evangelist Shearer of Angola, Ind., and Charles E. McVay as song leader and soloist. G. E. Roberts, the pastor, has made splendid preparations for the meeting and a great revival is anticipated. The meeting will continue at least four weeks. Mason City is a town

The third annual banquet of the Berean Brotherhood of the First Christian Church, Lincoln, Neb., was held Tuesday evening in the basement of the new church. Sixty-five men were in attendance in spite of the storm. L. C. Oberlies was toast-master and the following responded to toasts: Rev. L. N. Early, Havelock, "The Trip Hammer;" Dr. C. W. M. Poynter, "Pruning Knives;" J. T. Allensworth, "We of the Pew;" Rev. H. O. Pritchard, Bethany, "Our Sister Beth;" Edwin Jeary, "Our Own Vine and Fig-tree."

The church at East Liverpool, Ohio, just closed a series of meetings with sixty-five additions. Fifty-two by confession and thirteen by letter or statement. There were twenty-five heads of families. Percy H. Wilson did the preaching and by his forceful sermons, fine spirit and genial nature, made a deep impression and endeared himself to pastor and people. During the three years of the pastorate of E. P. Wise 291 have been added to the church, all without evangelistic aid except this recent meeting. The work is in excellent condition with bright prospects.

D. W. Moore, Carthage, Ill., has made attractive announcement of a series of Sunday evening sermons for young people.

Royal Brown of Bellefontaine, Ohio, will hold a meeting in Metropolitan Church, Chicago, during March.

There is talk of enlarging the building of the Second Church, Warran, Ohio, that there may be room for the growing Bible-school.

There were sixteen additions the first week of the meeting at Mason City, Ia. Shearer, evangelist; Roberts, pastor; McVey, song evangelist.

The receipts of the Foreign Society for the first ten days of February amounted to \$1,315.00, a gain of \$792.00 over the corresponding time one year ago.

Joseph A. Serena is doing the preaching in a series of "Gospel Services" at the Bleeker Street Church of Christ, Syracuse, N. Y. There were seven additions the first week.

A beautiful and commodious new house of worship was dedicated by the church at Mackinaw, February 14, 1909. Prof. B. J. Radford of Eureka, and H. H. Peters, field secretary of Eureka College, had part in the service. J. W. Street is the minister.

Dr. C. L. Pickett, Laoag, Philippine Islands, reports twenty-two additions. He says their work is in splendid shape, and the prospects are most encouraging. Their greatest need is well trained native evangelists. He says they need the college at Vigan very badly. He reports 1,472 patients treated during the months of October and November.

O. C. Bolman and the church at Havana, Ill., are rejoicing over their recent meeting in which there were 155 additions to the church. It was after plans for a union meeting were frustrated by the death of the expected evangelist that the Christian undertook this meeting. Since the meeting fifty men have organized into a "Brotherhood of Disciples," and have as their motto "One hundred men in the Bible class before June 1."

DR. PRICE'S

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No alum, no lime phosphates

As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

Read the label. Avoid the alum powders

WITH THE WORKERS

The Central Church, Pittsburg, Pa., is holding a short meeting led by J. A. Hayne, of the Belmar church.

Prof. H. L. Calhoun, Lexington, Ky., preached for J. J. Morgan at the Central church, Fort Worth, Texas, January 31.

C. A. Polson has been with the church at Akron, Ia., one month, during which time five young men have united with the church.

Mrs. L. W. St. Claire has been chosen president of Christian College, Columbia, Mo., to succeed Mrs. W. T. Moore, who retired because of ill health.

The Kentucky Sunday-school Convention holds an annual meeting at The College of the Bible, Lexington, Ky. The last meeting was February 8-11.

J. R. Ewers held a meeting in his church in Youngstown, Ohio, with thirty-six additions, twenty-four of them boys and men. This is his fourth consecutive annual meeting he has conducted for his own congregation.

T. J. Legg, Indiana state secretary, has been ill for a few days. He recently held a meeting at Windfall, Ind., with seventy accessions to the church. The pastor, A. A. Honeywell, says that the church was greatly strengthened by the service.

There were seventy accessions to the church at Paducah, Ky., in a recent meeting led by President R. H. Crossfield. Professor J. E. Sturgis led the singing. The pastor, S. B. Moore, is most hearty in his commendation of both the evangelist and the singer.

F. D. Power, the veteran minister of the Vermont Avenue Church, Washington, D. C., has been on a short trip through North Carolina, lecturing and preaching. We are sorry to learn that the occasion of his visit was the critical condition of Mrs. Power's health.

L. L. Combs has resigned the pastorate of the Central Church, Joplin, Mo., and will close his work the first of March. He will not, however, sever his relations with the Central Church, but will become their Living-Link missionary in the home field. The church has given a call to Thomas L. Cooksey to become their pastor, and he has accepted.

Paxton, Ill., February 1, 1909: Closed a four weeks' meeting last night. The most successful in the church's history. There were thirty-one sermons delivered and forty-four added. Thirty-three were by confession and baptism. The church is now in splendid condition. Broke all Bible-school records for attendance a week ago. Have a men's Bible class of forty-two. The minister did the preaching and was ably assisted by Mrs. Maude Jenkins Linton of Wilmington, Ohio, as leader of song and soloist.

S. Elwood Fisher, Minister.

Fayetteville, Ark., February 8, 1909: W. S. Lockhart was called to the pastorate of the First Christian Church of this place about three months since. His zeal, energy and sweet spirit have reached the hearts of our people, and they are partaking of his enthusiasm.

A few weeks since we had a banquet at which sixty men sat down. Out of these we organized a Men's Club, and a Young Men's Class for the Bible-school. These are growing in numbers every week and the interest in them is very great. He has averaged about one addition to the church each week since he came.

Sister Lockhart is a worthy helpmeet. She took charge of a young ladies' class the first of the year to which there are three or four additions each Lord's Day. It now numbers forty-five.

B. R. Davidson.

Belding, Mich., February 12, 1909: On February 5, Evangelist William A. Ward of St. Louis, Mo., closed a successful meeting with our church. Twenty-five took their stand for Christ and the church. We count this a splendid victory. There were many adverse conditions. Bro. Ward is a strong preacher—fearless, forceful, convincing. He is not sensational. He does not resort to trickery. He does not appeal to the emotions alone; but to the judgment, the conscience, the will. His work is constructive throughout. We are glad to know him as a brother in Christ, glad he has worked among us, and bid him Godspeed in all his work for our blessed Master. All services well attended last Sunday. Fine Endeavor meeting, with the largest attendance in the history of the society. The program, "Our Damoli Boys," was rendered before an appreciative audience at the hour of the regular evening preaching service. New members have been received or new names proposed every Sunday since the beginning of the new year.

Miss Ethel Davis is the progressive and efficient president.

O. W. Winter, Pastor.

There were five additions to the Central Church, Wichita, Kan., Sunday, February 7, twenty-five for the month of January at regular services. E. W. Allen, the pastor, writes: "Brother M. D. Adams from India was with us on Sunday morning. It was a benediction to the church. In the afternoon he spoke to the Y. M. C. A. and made a great impression. We had a great foreign rally yesterday, notwithstanding the blizzard. Secretary Corey, and the sunshiney Shaw from China, with the dean of our foreign force, Brother Adams, made the atmosphere electric with missionary facts and triumphs. The moving pictures at night were worth a month's missionary institute. To bring the interior of pagan temples before our eyes and to show the very movements of the votaries of these horrible deities, is a startling accomplishment. The pictures spoke to the great audience more eloquently than any sermon could have done. I believe our churches do not realize what a power for righteousness these rallies might prove. Every preacher could afford to get out his whole church to have the effect upon their own lives."

Like Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

Uneeda Biscuit 5¢

NATIONAL BISCUIT COMPANY

WITH THE WORKERS

Williamsville, Ill.

Sunday evening, January 31, we closed our series of meetings, which had been in progress since January 1. Seventy-two persons responded to the invitation. Among this number were thirty-three young men. There were sixty-four baptisms. It was our plan to get everyone working and we succeeded. They talked the meeting in the homes, on the streets, in the stores. Since coming to Williamsville we have made a specialty with young people and we are now reaping the results of that effort.

H. C. Parsons.

Bloomington, Ill., February 14: Over three weeks of evangelistic services closed last week with a total of seventy additions and unabated interest. Despite very cold and stormy weather the audiences averaged above 500 and on Sundays the seating capacity of our commodious building was taxed. Brother Wharton and his chorus did faithful work. The twenty-one sermons preached were all devoted to the book of Acts. The first topic was "A Bird's Eye view of Acts;" the last, "Paul's Prison Life at Rome." Personally I regard this as the most satisfactory meeting of the kind I ever conducted.

Edgar De Witt Jones.

First Christian Church.

Fayetteville, Ark.: February 14 was a great day for this old historic church. For some time we have been trying to get ready for our offering for Foreign Missions. Pledges were taken last year but the large addition to the church house crowded out the collection of them, and we undertook to raise enough to make the church a living-link. Also we had been praying that we might have a volunteer from among our many young people. The morning was everything but inviting, a slow, cold rain was falling and it was fast turning to ice, but the folks came anyhow. The sermon was ended and just before we begun to take the pledges I asked if there was any one present that would come forward and by so doing give their life to the cause of Foreign Missions. There came forward Miss Ophelia McGraw, who is a Junior in the State University here. It was a joyful surprise to our whole church, and I have never seen an audience so affected. I need not tell you that the money was raised in just a few minutes. Every one wanted to give, and they did. We are not sure as yet, but we believe that when all the pledges are completed that we have enough to make us a living-link in the Home Board also. This church recently took up one of our mission churches in this county as a living-link under the State Board.

We should be glad to report three living-links before we go to Pittsburg.

Bro. Rains has promised us Bro. P. A. Sherman of Jubbulpore, India, as our missionary. He is the evangelist there. We will be glad to have him until Miss McGraw is ready to go.

W. S. Lockhart.

Editor Christian Century: I have been here for the past week preaching in the Baptist Church with good results. I find quite a number of people here who have been connected with the Christian Church in the east and who are very anxious to have an organization of our people effected here. I am planning a tent meeting for Blackfoot next summer at which time I hope to be able to organize a substantial congregation of Disciples in this city.

I should be glad to correspond with churches in the west wanting meetings. I make-terms to meet the needs of the con-

gregations for which I preach. Can furnish singer if desired.

I am here working in the interests of the Christian Colony of which I recently wrote. Should be glad to hear from Disciples who contemplate homes in the west. Write me and I will send you a booklet of information on Lands of Southern Idaho.

S. J. Vance, Evangelist.

Bozeman, Mont., February 9, 1909: Seventeen additions yesterday. Thirty-four in seven days of service. Prospects for a great meeting. Milton H. Lee pastor.

J. S. Raum,
State Evangelist.

February 7, 1909: There are additions to the church here almost every Lord's Day. Last Sunday two by statement. The Sunday before a whole family of three baptized, and three young women made the good confession. Today we expect to baptize a young man and his wife.

Sumner T. Martin.

Columbus, Ohio, February 10, 1909: The Brooks Brothers have just closed a good meeting with the Broad Street Church. Fifty-six presented themselves for membership. W. T. Brooks is a strong preacher of the Christ. He knows the Book and tells the story of redeeming love with power. He strikes sin hard blows. Our Scoville meeting of last year with 350 additions precluded a large ingathering this year. A. K. Brooks led the singing well. He has a fine voice and his "balcony choruses" were features of the meeting. In the five and one-half years of my ministry here I have received 884 persons and baptized 407—at many as I had baptized in the preceding twenty-three years of service. Our Bible-school is now the largest in its history with 526 enrolled and with 456 in attendance two weeks ago. With our beautiful building we ought to do an ever enlarging work.

Walter Scott Priest.

Rock Island, Ill.: Memorial Christian Church in annual meeting, 27 ult., reports seventy-six additions last year, ending December 31. Fifty-four by confession and baptism, twenty-two otherwise. Over \$5,000 received in all departments. \$1,240 for all missions. Bible-school average 240, gain of forty-nine in average over 1907. Our recent offering Educational day was \$63.55. Have been preaching at Silvis, where the R. I. shops are located, ten miles east on inter-urban, for four Sundays past to union meetings under Y. M. C. A. Three confessions there two weeks ago, three again yesterday afternoon. Three confessions also at our regular services last two Lord's days. Began meeting with pastor preaching, C. H. Altheide, singer, last Sunday, four added.

W. B. Clemmer, Pastor.

Webb City, Mo., February 4, 1909: We closed a two and one-half weeks' meeting here last Thursday evening with eight additions, six by baptism and two by letter. George L. Peters of Joplin did the preaching. We had a fine series of sermons and but for the bad weather we would have had a much more successful meeting.

Harry M. Barnett, Pastor.

Leslie Wolfe, Manila, Philippine Islands, reports forty-two conversions near that city. The missionaries expect to organize a church at this new point. The great need in the Philippine Islands is a Bible College in which young evangelists may be trained as heralds of the Cross. The success of our work in the Philippines is very encouraging indeed.

TELEGRAMS.

Somerset, Pa., Feb. 21, 1909.—Evangelist George L. Snively here. Staid Somerset mightily stirred by gospel. Additions from beginning. Twenty-one to date. Frequent storms, but house packed at every service.

J. D. Garrison, Minister.

Des Moines, Iowa, Feb. 21, 1909.—One hundred and fifty-nine converts today, first indications of the meeting with Brother Medbury and the University Church and the First Days service in the great new building. Began here Thursday night, three days of splendid preparatory services, whole church co-operating. Fifty-one converts this morning, 108 tonight, 127 by confession. Brother Medbury and his Associate Pastor, S. W. Brown, have thoroughly prepared the way. The great new Auditorium was begun in August, entered today. Total cost \$75,000. Temporarily seated with 2,500 chairs. With pews as ordered, will seat 3,000. Packed at both services today. Pastor announced first Sunday in January that he would be delighted to have 1,000 in his auditorium class first day they entered new building, organizing by tens, each one to win ten, each ten 100. They actually had 1,013 in class today with total Sunday-school attendance today of 2,593. President Bell and Drake University faculty co-operating. This is the greatest first day in all our experience. It is not only a big church, but a great church. Pray for our work and workers in this University center. A great meeting here will reach the ends of our brotherhood in its influences.

Chas. R. Scoville.

In last week's report of the final results at the Central Church, Des Moines, Mr. Scoville's telegram said 631. It should have read 831. A marvelous campaign is on in Des Moines.

PRIZE FOOD.

Palatable, Economical, Nourishing.

A Nebr. woman has outlined the prize food in a few words, and that from personal experience. She writes:

"After our long experience with Grape-Nuts, I cannot say enough in its favor. We have used this food almost continually for seven years.

"We sometimes tried other advertised breakfast foods but we invariably returned to Grape-Nuts as the most palatable, economical and nourishing of all.

"When I quit tea and coffee and began to use Postum and Grape-Nuts, I was a nervous wreck. I was so irritable I could not sleep nights, had no interest in life.

"After using Grape-Nuts a short time I began to improve and all these ailments have disappeared and now I am a well woman. My two children have been almost raised on Grape-Nuts, which they eat three times a day.

"They are pictures of health and have never had the least symptom of stomach trouble, even through the most severe siege of whooping cough they could retain Grape-Nuts when all else failed.

"Grape-Nuts food has saved doctor bills, and has been, therefore, a most economical food for us."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

MORE ANNUAL MEETING ECHOES.

Shelbyville, Indiana, First Christian Church.

Money raised for all purposes, \$6,514.60. On debt, \$4,078.20. For missions, \$489.60. For local expenses, \$1,853.00. Ladies' Aid raised \$1,513.12. Bible School attendance increased 75%. Net increase of 30 in membership. One addition by letter last Sunday. The pastor has a fine Men's Class that will be organized into the Men's Association of the church.

J. P. Myers, Pastor.

Bellevue, Penn.: Average attendance at Sunday-school about 325. Church raised for all purposes last year over \$7,500 and had about seventy additions. Our Men's Bible Class of 150 has increased 135 last year and subscribed for forty copies of "Christian Men," taking the first issue. The young ladies' "Centennial Bible Class" of fifty has prepared the fine cantata "Belshazzar," and have arranged to give it to 2,500 people at fifty cents admission. Bro. Percy Kendall and wife have engaged to help me in a meeting to begin February 28. They were formerly with Seoville. Bro. McFarland is to speak to us Pittsburg workers at East End Church March 8. Over seventeen of our best men are to speak at our own Foreign Missionary Rally next Sunday night, February 21. The congregation meets on the 24th inst. to consider plans for enlarging church building.

William Ross Lloyd.

Buffalo, N. Y., Jefferson Street Church: The past year has been among the most delightful of my ministry of eighteen years. One hundred persons, mostly adults, responded to the gospel invitation. \$4,421.22 was raised for all purposes by the church. \$1,363.30 was raised by a Bible-school that averaged 474. Over \$1,200 was contributed by the church and school for all missionary purposes. A house and lot joining the rear

HIT THE SPOT.

Postum Knocked Out Coffee Ails.

"There's a good deal of satisfaction and comfort in hitting upon the right thing to rid one of the varied and constant ailments caused by coffee drinking.

"Ever since I can remember," writes an Ind. woman, "my father has been a lover of his coffee, but the continued use of it so affected his stomach that he could scarcely eat at times.

"Mother had coffee-headache and dizziness, and if I drank coffee for breakfast I would taste it all day and usually go to bed with a headache.

"One day father brought home a pkg. of Postum recommended by our grocer. Mother made it according to directions on the box and it just "hit the spot." It has a dark seal-brown color, changing to golden brown when cream is added, and a snappy taste similar to mild, high-grade coffee, and we found that its continued use speedily put an end to all our coffee ills.

"That was at least ten years ago and Postum has, from that day to this, been a standing order of father's grocery bill.

"When I married, my husband was a great coffee drinker, altho he admitted that it hurt him. When I mentioned Postum he said he did not like the taste of it. I told him I could make it taste all right. He smiled and said, try it. The result was a success, he won't have anything but Postum." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pages.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

of the church property and facing on a side street, was purchased and will be used as a parsonage some time. The pastor made 1,252 calls, married sixteen couples, officiated at twenty-seven funerals, but two of which were members of his congregation, and made over thirty addresses outside the field or his over thirty addresses outside the field of his living-link in the Foreign field and will be reported the same in the Home field during the Centennial year. A large delegation will go to Pittsburg in October.

B. S. Ferrall, Pastor.

If some of the churches that have been called "great" will send an investigating committee around to the Buffalo, Richmond Avenue Church of Christ and look over its carefully kept records, the following will be found:

Year	Expenses	Miss.
1899	\$3,243.53	\$ 805.31
1900	3,323.84	1,220.65
1901	3,103.18	1,743.67
1902	3,646.28	1,319.61
1903	3,223.33	1,480.41
1904	4,586.80	2,381.12
1905	4,271.02	2,749.68
1906	4,163.61	2,927.17
1907	3,979.24	2,846.36

Total\$33,540.92 17,473.98

If (again) there is any church in the brotherhood that watch the above record let it speak out for the common benefit of all.

Silas.

Buffalo, N. Y., February 10, 1909.

Errett Gates has been spending some time in Grand Rapids, Michigan, working among the congregation of which F. C. Aldinger was recently pastor. The latter's relinquishment of the work left the church in a discouraged condition. Dr. Gates hopes to be able to save the church to the brotherhood. Some changes in the constitution and by-laws will be made. Dr. Gates was formerly pastor of the united church in Grand Rapids and is held in high esteem by all factions.

W. H. Bagby in conducting a centennial service in the church in Missoula, Montana, spoke on a recent Sunday morning of the work of Thomas Campbell. His address concluded as follows:

"As reiterated again and again in the declaration and address, the sole end and aim of the movement was to remove the causes that had disrupted the church and destroyed its harmony, and to prepare the way for the permanent scriptural reunion of the followers of Christ into one body as at the beginning. How much it has done to bring about the present state of feeling among the churches concerning the desirability and practicability of Christian unity God only knows. It is inconceivable that a religious body of such proportions as the one that has grown up about this idea is, has contributed less than a very great deal to the results that are before the eyes of all. It has touched American life from the peasant in his cottage to the president in the White House. It has no dream of becoming the universal church. If it can have some humble part in bringing about peace and good will and the unity for which Christ prayed, and along with all others, be of the one great fold, its highest aspirations will have been satisfied. The prime movers in it had no dream beyond this. But it will never be satisfied with less than this."

DEFINITE AIMS.

Certain definite aims should be before the church in the approaching offering for foreign missions.

1. Let every friend of the work undertake to enlist some church which has not hitherto been giving. No church should

stand aloof from this world-wide campaign this centennial year.

2. A determined purpose should be made to have each church reach its full apportionment, or as hundreds are planning to do, double their apportionment. There was never before such vital interest in reaching the apportionment.

3. A loyal, persistent effort should be made to secure an offering from every member of the church. See to it that the base of supply is widened.

4. The foreign society is trying to secure one hundred gifts this year of \$500 each or more. Already about twenty-five have been secured and the campaign has only begun. Ask individual men and women for \$500 each in the March offering.

5. We are trying also to secure 500 gifts of \$100 each. This can be done. The task will require careful attention. We ask the preachers and church officers to help in the effort. Thousands of business men will give \$100 each if the subject is properly presented. Do not be timid about asking. Business men feel encouraged and really complimented by such requests, and the giving blesses their lives.

6. Please pay careful attention to the Foreign Missionary Rally in your church Sunday night, February 28. Make it a great service. You can have your church crowded at this meeting. In many churches this is one of the most successful services in all the year. A suggestive program will be found in the February number of the Intelligencer, and a program has also been sent to every church. The success does not depend upon the presence of a secretary or a returned missionary. Make use of home talent.

7. We are asking every preacher in our brotherhood to preach a sermon on the Centennial and Foreign Missions on Sunday, February 28 or March 7. It is a great theme for a great sermon. It affords a preacher an opportunity of a lifetime. The people always respond to good preaching on great themes.

If you have not ordered March offering supplies, it will be well to attend to it today. There is every promise of the greatest offering in all our history. Let the whole army of the Lord move as one man.

F. M. Rains,
S. J. Corey, Secretaries.

Cincinnati, Ohio.

HOUSEHOLD LUBRICANT

Keep a can in the kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not

gum, corrode or injure the most delicate bearing. Use it wherever a lubricant is needed. Saves wear and tear. Prevents rust.

IN THE
HANDY CAN
IN
4 OZ. AND
8 OZ. SIZES
SOLD
EVERYWHERE



Centennial Bulletin

Watch this column from week to week for important news and announcements.

It has been the custom of our annual conventions to appoint transportation managers in different sections of the country. The Pittsburg brethren feel that for them to attempt this for the Centennial is too vast an undertaking, and so they refer the matter back to the people of each city and section. Select your own transportation manager with great care. Upon the right choice will depend not only the size of your delegation but a large part of the pleasure and satisfaction of the trip.

In its third of a century of work and growth the Foreign Christian Missionary Society has had but three presidents. The contribution made by Isaac Errett, the first of these, to the Restoration Movement, is one of the eight Centennial themes for the great Saturday meetings at Pittsburg. President C. L. Loss of Lexington, Ky., the second president of the Foreign Christian Missionary Society, will be one of the commanding and revered figures at the Centennial. Thousands of earnest Disciples will offer a special thanksgiving that his life is prolonged to cover this celebration.

Wanted—Photographs of all historic persons, places and objects to be sent to Frank P. Wright, Traverse City, Mich. He is preparing lantern slides that are furnished at reasonable rates to all who use the stereopticon.

An earnest Christian business man in Nebraska whose income is largely from investments wants to know how to compute the tithe. He should be cautioned against considering the increase in invoice over the preceding year as the entire income for the time elapsed. To that increase must be added what he has consumed during the year on the living of himself and family. Let him regularly give to the Lord the first tenth of his living and then at the end of the year devote also a tenth of the increase. In the same way the man who owns his home should count a fair rental as a part of his income and give a tenth of that as well as all that comes into his hands. In general the man who is trying to get his religion as cheap as possible will not be pleased with tithing.

The big church at Champaign, Ill., under the leadership of Stephen E. Fisher after a season of instruction in tithing is making an experiment of the practice throughout the month of February and promises an interesting report at the end of the time.

The First Church Bulletin of Cedar Rapids,

Iowa, is called The Centennial Herald. Quite properly it carries on its title page seven Centennial ideals of the congregation. The minister, George B. Van Arsdall, is now preaching a series of special sermons on the Contribution of Disciples to Twentieth Century Christianity. A part of the contribution of the Cedar Rapids Church is the support of Charles Settlemyer as its living-link missionary under the F. C. M. S. in Nanking, China.

Every one acquainted with the fact has been struck by the difference between the public attitude toward contributions to Gipsy Smith and Billy Sunday. The former works under the auspices of a missionary organization in England. He is paid a fair but moderate salary, and the surplus goes to support other missionaries. The latter doubtless makes good use of the tens of thousands of dollars placed in his hands, but it is altogether private and personal. The plan of the Gipsy is a hundred-fold better in every way. And now comes our own modern marvel of apostolic evangelism, Charles Reign Scoville, and proposes that all the leading evangelists of the Churches of Christ be regular and constantly employed by the American Christian Missionary Society through its department of evangelism. The proposal is worthy of the man, the cause and the Centennial year, and should receive earnest consideration by the whole brotherhood.

Last year there were about one hundred living-link churches coöperating with the F. C. M. S. A number of individuals were also each giving as much as the salary of one missionary. A striking thing is the rarity with which a church that takes up the support of its own missionary relapses into smaller and less definite giving. The general testimony is that it is easier to give \$800 for a living-link than \$175 for the general fund. It is definite. It is personal. It is large. Not less than two hundred living-links should satisfy us in the Centennial year.

The March number of the Missionary Tidings will tell how the Third Church, Indianapolis, raised the salary of its living-link in India the first Sunday in February. Every person present was given a card and pencil. Then the India Sunset Song was sung. During the chorus after the first verse every person wrote his name and address on the card. During the chorus of the last verse he put down the amount per month of his pledges for the year.

\$400,000 of our Centennial offering to foreign missions could be made by a thousand strong churches and ten thousand well-to-do members, but it would be a three-fold calamity if it were so provided. The effort is to get five thousand contributing churches for the blessing it will bring to them as well as for the salvation it will carry to the lost, and the glory it will give to the King. But in the Centennial year we are not satisfied merely to have these churches represented however worthily, in the amount of the offering. We want every member to share in the victory. The tens of thousands of March offering envelopes fluttering into the baskets simultaneously amid the prayers of those who give in sacrifice, as well as those who wait in anxiety on the other side of the world, will prove as nothing else can that we are really worthy to celebrate the Centennial of the Declaration and Address, and to call ourselves the lineal successors and heirs of the Man of God through whom the call to liberty, unity and loyalty was given to the world.

W. R. Warren.
Centennial Secretary.

CENTENNIAL BULLETIN (Special).

The Central Passenger Association has granted a rate to Pittsburg for the Centennial of a fare and a half for the round trip. This covers the region north and west of the Ohio River and south of the Great Lakes to Chicago, Burlington and St. Louis. This rate will be the basis for action by the passenger associations farther west and south. Tickets will be on sale October 10 and 11, and 15 and 16, and will be good for return until October 25. A longer allowance will be made on trans-continental tickets.

W. R. Warren, Centennial Sec'y.

DEDICATION, STAFFORD, KAN.

The First Christian Church of Stafford, Kan., was dedicated February 7, by George L. Snively of Greenville, Ill. More than \$5,000 was raised—twelve or fourteen hundred more than the indebtedness. Not one dollar of this was pledged by a church society. We purpose using a part of the funds to complete and equip our basement for social and other purposes. As a fitting climax to the work of the day, four persons made the good confession and one united with the church by statement, at the evening service.

Ben D. Gillespie.

Pimples Cannot Live

When The Blood Is Purified With Stuart's Calcium Wafers.

Trial Package Sent Free.

Pimples, blotches, eruptions, etc., simply disappear like magic when you shut off the supply of impurities which cause them.

Stuart's Calcium Wafers go into the blood through the same channel as food. They stimulate and nourish it. They destroy foreign and unnatural bodies found there and remove all impurities very quickly.

In many cases pimples and eruptions disappear from the skin in five days.

These little wafers are so strong that immediately after they go into the blood their beneficial effects make themselves known. The blood is cleansed rapidly and thoroughly, the impure is separated from the pure blood and the waste matter and poisons are carried from the system.

The person who suffers the humiliation of pimples, blotches and eruptions should know and feel that the blood is in bad condition and delay is quite dangerous, and is liable to effect many organs quite seriously.

Purify your blood and you give nature the means to successfully fight all manner of disease. Calcium Sulphide is one of the ingredients from which Stuart's Calcium Wafers are made, and it is the strongest and most powerful blood invigorator known to science. This wonderful purifier is endorsed by the entire medical profession and is generally used in all doctor's prescriptions for the blood and skin.

Stuart's Calcium Wafers peculiarly preserve the strength of Calcium Sulphide better than other methods—thus giving the most rapid cures owing to the purity of the ingredients and their freedom from decay, evaporation and chemical weakness caused by many latter day modes of preparation. Stuart's Calcium Wafers are sold by every druggist. Price 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart, 175 Stuart Bldg., Marshall Mich.

Refreshing Sleep

Comes After a Bath with

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

All druggists keep it.

Will's Hair and Whisker Dye
Black or Brown, 50c.

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